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CONGREGATIONAL MAGAZINE.

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BIOGRAPHICAL SKETCH

OF

THE REV. PETER EDWARDS,

THE AUTHOR OF "CANDID REASONS."

*To the Editors.*—GENTLEMEN, In your last Number you announced the death of my venerated friend and former pastor, the Rev. Peter Edwards, of Wem. On Saturday, August 31st, his remains were deposited with gratifying honour in Edstaston Church Yard, near that town, where, eight years ago, he laid up all that was mortal of the second Mrs. Edwards.

During the last few years the pastoral duties connected with the church of Wem, of which Mr. Edwards was so long the overseer, (or, literally, according to the original, the 'bishop,') had principally devolved upon his very estimable colleague and successor, the Rev. Joseph Pattison, who, at the time of his settlement there had recently quitted Rotherham College.

On Lord's day evening, the 8th instant, Mr. Pattison delivered to an overcrowded audience an excellent sermon, with the avowed purpose, and it was admirably accomplished, not of eulogizing the dead, but of benefiting the living. His remarks were founded upon John v. 28, 29; and the certainty, attendant circumstances, and design of the resurrection, were both amply discussed and ably urged. It was shown, too, how full the subject was fraught with consolation to those who survive departed believers: and this was succeeded by most salutary and impressive counsels to the members of the church, the young, and those also, who, having long listened to the Gospel, were still in a state of "enmity against God." The desire expressed by Mr. Edwards, that his death might be *sanctified*, will, it is devoutly hoped, be realized.

In the course of the sermon Mr. Pattison read a sketch of Mr. Edwards's character and history, prepared for the occasion by myself at the preacher's special instance, under an impression that long acquaintance and close intimacy would furnish some advantages in respect as well to accuracy as minuteness. In deference to the opinion of others, it is now transmitted for the favour of insertion in the Congregational Magazine. But it would be wrong to make the communication without noticing, here, one fact, which before was necessarily omitted—that the connection which existed between Mr. Edwards and Mr. Pattison, furnished an occasion for the display of such prudence and piety on the part of the latter, as to make an indelible impression upon many

\* See Acts xx. 28.

observers, as well as upon Mr. Edwards himself. Mr. Edwards often, and with evident pleasure, remarked, in connection with Mr. Pattison's name, that between his young friend and himself there had not once been a dispute.

I am, &c.

Shrewsbury, Sept. 11, 1833.

J. B. W.

OF Mr. Edwards it is necessary to say the less, because he was so well known to you. As to *most* present, it may be affirmed, that you *grew up* in his knowledge. He stands associated with your earliest recollections, and as "a servant of the Most High God," he "showed unto you the way of salvation."

What he was in the discharge of his official duties is no secret. There was such originality in his perceptions and statements as generally to fix the attention and interest the affections, especially of thoughtful and inquiring persons. Few among his most talented brethren excelled him in the neat and copious elucidation of single texts, and still fewer equalled his plain, pertinent, and profitable expositions. Though full, he was never tiresome; he had acquired the happy art of a wise brevity, and of deducing inferences from premises where they might least have been expected; and yet *when* deduced, so obvious and natural were they, as to create surprise, that no previous discovery had been made of them. This arose, in part, from the habitual devotion of his spirit, from the uncommon penetration of his intellect, and the logical acuteness of his mind.

It is true, that in his *style* of preaching he was disposed to quaintness, but he was always serious and earnest, and not unfrequently remarkably impressive—a result produced entirely by the masculine sense, the apostolic gravity, and scriptural force of his discourses. The accompaniments

which are usually thought essential to public elocution were, you know, wanting: his voice was feeble, he had very little action in the pulpit, and there was an entire freedom from effort, either to attract or to captivate. Yet "his doctrine dropped as the rain, his speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass." His preaching was never "with enticing words of man's wisdom," but admirably practical and "in demonstration of the Spirit." Like the greatest of the apostles, he "testified repentance towards God, and faith towards our Lord Jesus Christ;" and like the same inspired pattern, he "shunned not to declare the *whole*" of the prescribed "counsel." Every thing approaching to fanciful or rash interpretation was avoided; very slight attention was paid to human systems; but "the form of sound words" was "held fast," and "spiritual things" habitually "compared with spiritual." Hence, in the "house of prayer," all his exercises, while uniformly humble, were marked by a richness and variety truly enviable; and the way in which his ministrations were received, was almost a sure test of the discernment of the hearers.

For many years, indeed, till comparatively of late, he was *laborious* as a Christian pastor; "instant in season and out of season;" and, to the close of his days, whoever else was neglected, it was neither the sick nor the poor. He cordially co-operated with

those excellent Ministers, Mr. Lucas,\* Mr. Wilson,† and Mr. Whitridge,‡ now no more, in forming an Association, yet happily useful for imparting the Gospel to the destitute places of this county, and, in not a few of the villages and farm houses around them, as well as in the various towns where a pulpit was open to him, he felt it his high privilege to proclaim a crucified Saviour. He often adverted to the part he took in the Association just mentioned, with peculiar pleasure, and evidently connected with the whole of its instrumentality great and distinguished honour. For some years past he was incapacitated for much exertion; stations were so occupied by others as to render his aid the less needful; and the changes incident to advancing years operated, possibly, in keeping him almost constantly at home more directly than he was himself aware; but to the end he had a public spirit; he made himself acquainted with the state of the church and the world; delighted often to speak of the part he had taken in opening so many new places around us for divine worship;§ and any evidence of the success of his former labours, especially among the young, afforded him singular satisfaction.

As he increased in self-acquaintance, the knowledge of good men, and especially of holy scripture, he became, like our illustrious countryman, Mr. Baxter, and other matured Christians, addi-

tionally catholic in his spirit.—Once he appeared to relish the sharpness of controversy, but as he increased in years, the taste seemed almost lost. From not a few topics, how properly soever they may occupy many, yet being unessential to salvation, he quite turned away; “the great things of God’s law,” and the unity and harmony of the celestial state eclipsed all minor objects. His own decrease was often adverted to, not only without fear, but with the serene anticipation.

To judge exactly of this elevated state of feeling, it obviously requires a certain process of thought by no means common; more grace than most possess; great self-renunciation, and high attainments in general knowledge, and especially in that “wisdom which is from above.”

As a student, Mr. Edwards was an exemplary pattern. Instead of losing time either in sleep, or meals, or needless recreations, the precious treasure was carefully redeemed, and the solitude of the closet courted with undeviating constancy. His sermons, until he was far advanced in life, were very diligently studied, and it is difficult to affirm which was most striking—the uniform completeness of the brief outlines he wrote of them, or their graphical beauty and neatness.

The literary acquirements of your pastor would have graced the bishops of the olden time,—a circumstance the more creditable to him, because his early advantages were few. Having, after he attained to man’s estate, received from the venerable Mr. Clarke, of Exeter, some help in classical learning, he became, by dint of early rising and persevering industry, a proficient in the Latin, the Greek, the Hebrew, and the

\* See the Congreg. Mag. vol. 12, p. 457.

† See the Evan. Mag. vol. 10, n.s. p. 377. 1832.

‡ Ibid, v. 5, n. s. p. 89. 1827.

§ It should have been mentioned that the first Sunday-school at Wem originated with Mr. Edwards, a circumstance always gratifying to him.

French tongues; he had some knowledge also of the Welsh.—His fondness for the Hebrew was superlative, and his mastery of it complete. In regard, indeed, to the “holy tongue,” as it is sometimes called, he may almost rank with the Lightfoots and the Pockocks of former days. Nor was his proficiency confined to those scholastic attainments; there was a winning gentleness about his general carriage; great prudence and chastened dignity in all his deportment; constant care “to provide things honest in the sight of all men;” a most instructive reserve in respect to character; and that degree of patience “in tribulation” which indicated the lessons he had learned in a higher school; acquisitions which, while they made him the confidant of the troubled and perplexed, filled the junior members of the families he visited with more than common respect.

Young ministers, of unpretending modesty and pious effort, seldom missed his marked approbation, and he listened to their sermons with the utmost candour.

In domestic and social life, he was a “pattern of good works;” a beautiful example of wise economy, zeal, generosity, and contentment with a little. His desires scarcely wandered beyond his books and his pipe; to the latter of which his attachment was as great as the celebrated Dr. Barrow’s, and he believed, with that remarkable man, that it helped to regulate his thinking. He was twice married, and “his children who arise to call him blessed,” were, notwithstanding the scantiness of his income, brought up in genuine respectability. At one period of his residence among you, he “ministered to his necessities” by means of a school; and rather

than in any degree be burdensome to, or give trouble to, others, he endured, even with complacency, not a few privations. But you “have fully known his manner of life, purpose, faith, long-suffering, charity, patience;” you know, that “he was an example to believers in word, in conversation, in charity, in spirit, in faith, in purity.”

As a companion and a friend he was entertaining and uniform; and his conversation was always edifying. The most rigid adherence to truth gave weight to every thing he said; and the calm and varied nature of his communications, while they gratified the learned, as was well evinced by his visit a few years ago to Oxford, interested particularly the advanced believer, and the young Christian. If he failed at all in the parlour, it was in his remoteness from apparent sympathy, owing to uninterrupted good health, and an almost total ignorance of pain and nervous excitement, and those various bodily ills which afflict mankind. His remarks sometimes assumed such an air of indifference as to render him liable, unless well understood, to the imputation of hard-heartedness.—There was, nevertheless, considerable kindness in his disposition, and some of you have seen the tear start into his expressive eye, and, though studiously concealed, roll along his fine and manly cheeks.

He was generally cheerful, and much enjoyed society; when he felt quite at home, he so relaxed as to render it doubtful which most prevailed in his associates—admiration or esteem. On such occasions there was often great felicity and point in his remarks. Two excellent persons,\* whom he

\* The late Mr. Lucas, and Mr. Lewin, of Shrewsbury.



numbered amongst his friends, were once familiarly talking with him respecting their sight, then somewhat impaired. You know *his* was particularly good; and unable to enter fully either into the representations or the feelings, he adroitly turned their thoughts to that blissful time when, in the elegant language of Dr. Watts, which he quoted, the Christian will behold the Redeemer

*"With strong immortal eyes."*

The impression has never been effaced.

In narration, he was scrupulously exact; and if any one with whom he was conversing seemed inattentive to similar accuracy, it was easy to discern, in the involuntary motion of his eyebrows, that reproof coming with which the fault was sure to be visited. He *could* and he *did* "*rebuke with all authority.*" His boldness in this respect was rare. The discovery of evil in another was not to him a signal for censorious and malevolent tattling, but for the practice of the truest kindness. He sought the offender out alone, set before him the alleged fault, and, according to circumstances, fearlessly proceeded, either in a strain of kind support, or unconcealed displeasure. In cases of another and less sinful character, and also of irksome applications, it must be admitted, that when *roused*, he was less delicate in his proceedings; he made free with the parties and their doings; and sometimes exposed himself, by his honest faithfulness, to the charge of unceremonious severity.

He was never *fond*, however, of interfering with others. His spirit was too retiring, and his regard to the cultivation of his own vineyard too constant and too watchful, for such a course; but when he did do so, instead of seeking to please

men, few persons have ever discovered a steadier aim to show themselves "*approved*" *only* "*unto God.*" He habitually, and sometimes very prominently manifested how very small a thing he accounted it to be judged of man's judgment.

It was his conspicuous excellencies which induced, at one and the same time, without concert or plan, a recommendation of Mr. Edwards to this church in the year 1795, from three different individuals—Rowland Hill, Dr. Bogue, and Dr. Edward Williams; recommendations as honourable to our departed friend as to the judicious and quick-sighted care of those renowned and famous men.

Mr. Edwards, you are aware, was a native of Oswestry, or the immediate neighbourhood: he was baptized and trained in the Church of England. After the time of his illumination, he often heard the Gospel from the lips of those admirable clergyman, Mr. Romaine, John Newton, and Henry Foster, and for their memory he cherished the highest regard; but his convictions induced him to commence his ministry among the Antipædobaptists, at Portsea, in Hampshire. Ultimately, his inquiries, the result of reading, and reflection, and prayer, led to a change of sentiment; and to the publication also, the year of his settlement at Wem, of his "*Candid Reasons*" for renouncing the principles of the Baptists.

The appearance of that book excited very special attention; another edition was soon called for: it has been translated into the Welsh, and the fame of its author, as a disputant of eminent ability, fully established by it. Dr. Chalmers, the celebrated professor of theology in

the University of Edinburgh, informed one of their mutual friends, that he preferred the use of "Candid Reasons" on the question at issue between the Pædobaptists and their opponents to all other treatises.

Mr. Edwards wrote comparatively little else for the press: a single sermon; a few tracts on the baptismal controversy; and some articles in the Evangelical Magazine, comprise the whole: but the few which did appear gave due prominence to his superior and commanding talents; and it cannot *but* be regretted that he did no more *thus* to perpetuate his active and powerful mind.

He lived, however, to *God*, and served his generation in that privacy which was most congenial to him. No blot stained his reputation, and his character was marked by the steadiest uniformity. Few who have filled a station of publicity and exposure have accomplished so long a pilgrimage so unblameably. That he had *failings* cannot be *denied*; but where is *perfection* to be found? Not in man; not in the best of men; and we are too ill qualified for judging each other: we are too ignorant of constitutional peculiarities and temptations; and we know too little what that which would be no victory in one case, costs in another, ever to weaken the exhortation which counsels us to "forbear one another," and to do so according to the repeated precept, "in love."

Besides, "what is the chaff to the wheat?" Look at the virtues of our departed and honoured friend;—contemplate his patriarchal simplicity and uprightness;—ponder his sterling piety;—weigh well his great experience, not to mention the profoundness of thought and observation which

disclosed to his view points unseen by others;—do not overlook the susceptibilities and, oftentimes, singularities, visible in men of his extraordinary cast; nor yet the *revival*, as nature weakens, of the impressions, and associations, and perhaps *prejudices*, of early days; and add to all, his *own conviction*, no matter whether right or wrong, that of late he had opportunities for usefulness almost exclusively within his own reach, although out of his former line. Thus will you cease to be puzzled at those things which, for want of fuller consideration, may have given some of you, as Dissenters, offence. It is due to Mr. Edwards's memory to state thus publicly, that there are among you, to go no farther, such as *know*, from his own recent communications, that he remained a conscientious nonconformist. And can *any* of you doubt, that he was a truly *good* as well as *great* man? or that *his* defects, like those of Romaine, and Fuller, and Hall, as contrasted with numberless and invaluable excellencies, were too trivial for more than *general* notice. It *must* be *admitted* that, taking his character as a *whole*, (without *indiscriminate* praise, which he neither sought nor needed,) death, in his *removal*, has extinguished a luminary of more than common lustre; and that his name will be ever mentioned by not a few with sentiments of fond and reverential remembrance. Let us, then, for we all "need the covering of a veil of love," instead of dwelling upon that which was *imperfect*, glorify *God* in him; and follow him as *he* followed Christ.

*Follow* Christ *he* did, plainly and perseveringly. And when the summons came, that he should go forth to meet his Lord, he was "ready;" his "staff was in his hand;" his "loins were girt;" his

"lamp was burning." When he had attained his eighty-second year,\* the operations of death became apparent. His noble and athletic form gave way at the touch of the last enemy. But his *mind*, thanks for the heavenly mercy, maintained its accustomed clearness and composure. Extreme debility prevented conversation: the little, however, which

he did say, proclaimed the well-founded nature of his hope, and his entire willingness to depart. He *waited*, with affecting tranquillity, for the moment of dismission; and just before his last earthly Sabbath\* terminated, quite worn out, he fell asleep. He came to the "grave in a full age, like as a shock of corn cometh in his season."

## A HEATHEN AND CHRISTIAN GRAVE.

### THOUGHTS FOR THE CLOSE OF THE YEAR.

THERE was a time when the world bore on its beautiful bosom, the Eden of God, in the midst of which was the tree of life,—a tree planted by the rivers of water, whose leaf did not wither; luxuriating beneath serene skies and a cloudless sun; a scene occupied by man perfectly happy, because perfectly holy; exempt from care, and suffering, and death, because exempt from sin! Such is the disclosure of Scripture, with reference to past days, the infancy of earth, a doctrine confirmed by the traditions of all nations, the most rude and savage, the most polished and civilized; by the poetry and mythology of the east, the pages of Rome's philosophic poet, and the wild songs of the northern bards. It was then spring-time with the world, to be followed with ripening summer, but no decaying autumn; every thing was joyous and jubilant; there was no sere and yellow leaf; no winter, with his tempests, throughout the whole universe! There came, however, a change, excited by

Satan, and produced by crime, when the beauty of holiness was defaced, the fair face of Nature was overshadowed, and

"The beautiful vanished, to return not,"

until the days of an appointed time are fulfilled. The ground was cursed on account of the criminal upon its surface; the serpent was cursed because of the evil agent that had possessed his frame; and man was doomed to toil, to sorrow, and to return to his kindred element, the dust! With what awful, intense, and overpowering interest would the first symptoms of change—the successive signals of the denunciation—the opening gleams of wrath he witnessed by the conscious and heart-stricken authors of misery; the shrivelled leaf falling pale and discoloured from the bough, the first thunder-peal breaking the enchanting repose of paradise, the flashing lightnings, the "arrows of the clouds," proclaiming war between heaven and earth! Such occurrences as these are now beheld with listless in-

\* Mr. Edwards was born August 3, 1751, n. s.

\* August 25, 1833.

difference and cold insensibility ; they are common and expected ; we can bring our philosophy to account for them, without troubling ourselves about moral causes ; but to the ancestral pair they were new and strange, and nature would be to them a constant monitor, telling the story of their revolt in her changing seasons, descending snows, and desolating tempests !

The first irruption of death into our world foretold the pitilessness and terrible effect of the power he would exercise ; he came storm-like upon his victim, with rude and hasty summons, and the voice of Abel's blood cried from the ground, now doubly cursed, against his brother. The spirit of the fratricide has, since that period, lurked in the human bosom, and manifested itself in similar acts of violence ; enmity to God has produced enmity to his creatures ; man has accelerated the destruction of his race ; and not content with death slaying his thousands, he has slain his tens of thousands. War has unfurled his sanguinary banner, the stiletto of the stealthy bandit, the flowery bouquet impregnated with pestilential perfume, the spicy cup infused with mortal poison, have all been employed, and added their contributions to all the ordinary means of destruction ! But amid these occasional ingatherings to the grave, these gleanings from the hand of man, the mighty husbandman, Death, has been ceaselessly pursuing his work, reaping the earth's broad fields, and filling from the harvest of the living the garner of the tomb !

But we may " sing of mercy " in this instance, though in the midst of " judgment." There is a bright as well as a dark side of the picture ; for the exercise of divine regard,

with reference to guilty dying man, has, it has been aptly observed, been coeval with the need of it. Scarcely had the criminal been arraigned before his Sovereign, and convicted of his crime, when the promise was given, that provision would be made to atone for the offence committed, and to procure a pardon for the offender. Relief was thus offered to the conscience as soon as the oppression of its guilt was felt ; light broke in upon the condition of man as soon as the gloom of his Maker's displeasure had begun to envelop him with its awful shades, and the signal of peace was stretched forth in that fearful hour, when the unsheathed sword of wrath glittered before the gaze of the sentenced rebel. The seed of the woman was to bruise the serpent's head ; the destroyer of man to be himself destroyed ; death to be conquered by a Deliverer submitting to its power ; and the grave to be overcome by his descending to its captivity ! Such are the glorious discoveries of the Christian revelation—it is emphatically a *revelation*—a disclosure of " life and of incorruption." It casts its light into the depths of distant ages, and partially unfolds the scenery of the future to our gaze ; it takes us to a land which Plato could not discover, and of which Homer never sung ; it reminds us of the impressive fact, that we are to survive the stroke of death, and that after the revolution of countless ages, we shall still be in the infancy of our existence. It turns our attention from the changes of time to the immutability of eternity ; from the corruptions of the tomb to the glories of a resurrection ; from the pang of separation to the bliss of an eternal union ; from a state of trial and decay to a world where no inhabitant shall

say, "I am sick;" where death shall find no victim, and corruption have no power! Animated by these hopes, Jacob could gather up his feet, exclaiming, "I have waited for thy salvation, O Lord!" Job could anticipate the wasting of his body, rejoicing that in his purified flesh he should see God. David could contemplate the "valley of the shadow of death," fearing no evil; Stephen could be stoned for the truth, having fellowship with "the glory of God, and with Jesus standing at his right hand;" and Paul could testify, with the Roman sword flashing before his gaze, "I have a desire to depart;" "I am ready to be offered up."

If, from such instances of heroic faith and gospel hope, we turn to the philosophers and poets of heathenism, how painful, mournful, and affecting is the contrast. We may go to the tomb of Themistocles, by the "watery strand,"\* or the gigantic barrows of the Lydian kings upon the plains of Sart,† or the splendid sepulchres

\* By the sea's margin, on the watery strand,  
Thy monument, Themistocles, shall stand;  
By this directed to thy native shore,  
The merchant shall convey his freighted store;  
And when our fleets are summoned to the fight,  
Athens shall conquer with thy tomb in sight." *Plato, the Comic Poet.*

† "By Gygea, which was within forty stadia, or five miles of Sardes, is the burying place of the Lydian kings. The barrows are of various sizes: the smaller made, perhaps, for children of the younger branches of the royal family. Four or five are distinguished by their superior magnitude, and are visible as hills at a great distance. The lake (Gygea) it is likely, furnished the soil. All of them are covered with green turf, and many retain their conical form, without any sinking in of the top."—*Chandler, l. 326.*

N. S. NO. 108.

of the Persian monarchs in Persopolis, or the caverns of the Myusians,\* by the waters of the Mæander; no matter, their occupants were all heathen, and no inscription of "the hope of righteousness" is registered over their remains! They could talk of death, and this was a theme that gave point to their morals, pathos to their poetry, and interest to their speculations; they could pronounce an eulogy for the departed, and pile a monument to perpetuate their memory; but this was all that they could do for others, or that the hand of friendship could do for them! There were, indeed, occasional aspirations in noble spirits after a better clime; sudden gleams and fitful flashes of immortality breaking upon their minds; but the vision of the multitude was bounded by the dust and darkness of an earthly sphere; they had no communion with the pure, the spiritual, and the heavenly. The majority were disciples of the Epicurean school, effacing the thought of the future by the enjoyment of the present, reasoning with the "wise Anacreon," as Plato calls him, or the "sober and honourable," according to Athenæus (*νῆφρων καὶ ἀγαθός*) or rather the careless voluptuary, as his writings testify.

"For ah! with what unwearied pace  
The ceaseless wheel of life runs on,  
Just like the chariot's rapid race,  
How swift the course, how quickly run!

Yet thus, alas! our moments fly;  
Thus pass our fleeting years away;  
And soon shall we neglected lie,  
A little dust—a lump of clay!

\* "Without the city (Myus) are the cemeteries of its early inhabitants; graves cut in the rock, of all sizes, suited to the human stature at different ages; with innumerable flat stones, which served as lids. The lids are overgrown with a short dry brown moss, their very aspect evincing old age."—*Chandler, l. 326.*

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Then why, when life's short scene is o'er,  
Anoint a cold unconscious stone?"  
Why vainly rich libations pour,  
Or call my ghost with useless moan?

Nay rather, friends, anoint me now,  
While life remains, and fate is kind;  
With rosy garlands crown my brow,  
And go my lovely fair to find.

My cares I'll drown in pleasure's tide,  
Before my wand'ring spirit go,  
Where unsubstantial spectres glide,  
And dance in diurnal shades below."

What a melancholy picture have we here—time given to be devoted to the noblest purposes—ceaseless in its progress and irrevocable in its flight—the reveller determines to spend in sensual indulgences and pursuits. Still more gloomy is the following:

"Alas! each day, each hour I know,  
My hoary locks still whiter grow;  
Then bring the goblet—let me drink,  
'Twill only make me sad to think  
How near, how very near the day  
When mixed with earth, and kindred  
clay,

My soul no more shall taste the joy,  
Nor schemes of bliss my mind employ."

Hopeless despondency this over the approaches of the grave—no bright gleam from above cleaving the darkness of the tomb—no in-

spiring prospect of future blessedness—not the slightest recognition of the spirit's deathless being—all gloom and utter blackness before the reckless sinner; without "God and without hope in the world." It was, indeed, the affectation and boast of a race of cynics to despise life, to be disgusted with the world, to stand aloof from their fellow-mortals, to wish for death to separate them from the grossnesses of earth, and terminate their alliance with a sphere so low and vulgar. This was the language of pride and system, not "of truth and soberness," a feeling assumed, not felt; and the servant in Antiphanes aptly rallies his master upon that species of hypocrisy.

"Ah! good, my master, you may sigh for death,  
And call again upon him to release you,  
But will you bid him welcome when he comes?  
Not you. Old Charon has a stubborn task  
To tug you to his wherry, and dislodge you  
From your rich tables, when your hour is come;  
I muse the gods send not a plague  
amongst you,  
A good brisk sweeping epidemic plague."

\* The ancients were accustomed to pour sweet unguents upon the tombs of their deceased friends, and to crown them with chaplets of flowers. The Easterns are still remarkable for their careful and affectionate attention to them. "The Turkish burying-ground stands on the slope of the hill, at a small distance from the town, near that of the Jews, and is encircled by a deep grove of cypress trees. No guard or shade around a cemetery can be so suitable as that of this noble tree; with its vaneless and mournful foliage, it looks the very emblem of mortality. The Orientals love that every thing should be sad and impressive round the abodes of their dead, which they never approach but with the deepest reverence; and they often sit for hours in their kiosques on the Bosporus, gazing with mournful pleasure on the shores of Asia, where the ashes of their fathers are laid."—*Cornel's Letters from the East*, p. 66.

How different the lesson which Christianity teaches—to be content with the present and yet prepared for the future—to anticipate with fond desire the coming of our "change," and yet to wait with patience the "appointed time," to remember that we are in a state of discipline, learning the language of the skies; and that not until the discipline has had its perfect work—the lesson fully learnt, can we converse with the inhabitants of a higher sphere. We are at present in the cradle, and not until our strength is matured, and our capacities are developed, can we walk abroad in the land of spirits; however anxious to "affect



the skies," the birds must not leave their nest, until fully fledged; on vigorous wing they can depart to a warmer clime, and a brighter heaven! Confinement and restraint is hence to be submitted to, because necessary to correct our follies, control our impetuosity, and fit us for our flight; the "chastisement" may be "grievous" in its application, but it will be "joyous" in its fruits; and therefore it is to be received with obedience, cheerfulness, and gratitude. Not only hope of deliverance, promises of support, but assurances of actual benefit, thus connect themselves, in the Christian, with the ills of life; widely different from the gloomy misanthropic views which the most philosophic heathens entertained. Witness the following lines, extracted by Eustathius from the writings of Menander:

"Suppose some god should say, 'Die when thou wilt,

Mortal, expect another life on earth;  
And for that life make choice of all creation

What thou wilt be; dog, sheep, goat, man, or horse?

For five again thou must; it is thy fate;  
Choose only in what form; there thou art free."

So help me, Crato, I would fairly answer,  
Let me be all things, any thing but man!  
He only of all creatures feels affliction."

Old age is a topic frequently touched upon by the Greek poets, and there is always a tinge of melancholy accompanying the strain; the tone is mournful and desponding, as if the lyre was struck with a hand that trembled and a heart that bled; the vanity of human wishes is the theme, but it is unrelieved by any reference to the certainties of immortal hope—the last rays of the setting sun are watched with tenderness and sympathy, but the prospect of a glorious rising on the morrow is wanting.

ON OLD AGE.—CRATES, AN ACTOR OF ATHENS.

"These shrivel'd sinews, and this bending frame

The workmanship of Time's strong hand proclaim,

Skill'd to reverse what'er the gods create,  
And make that crooked which they fashion straight.

Hard choice, for man to die—or else to be  
That tottering, wrinkled, wretched thing you see.

Age then we all prefer; for age we pray,  
And travel on to life's last lingering day;  
Then sinking slowly down from worse to worse,

Find heaven's extorted boon our greatest curse."

THE SAME.—PHRECRATES, THE RIVAL OF CRATES, THE FRIEND OF ALEXANDER AND PLATO.

"Age is the heaviest burden man can bear,

Compound of disappointment, pain, and care;

For when the mind's experience comes at length,

It comes to mourn the body's loss of strength.

Resigned to ignorance all our better days,  
Knowledge just ripens when the man decays;

One ray of light the closing eye receives,  
And wisdom only takes what folly leaves."

These were the songs of those upon whose age no vision of the resurrection morn had dawned! Now how does religion celebrate a Christian old age?—there is the season when "the almond tree flourishes, and the grasshopper is a burden, and desire fails," but the decaying body stands connected with the strengthened and still ripening soul. As the "outward man" fails, the "inner man" is built up; the time of natural weakness is the time of spiritual vigour; the spirit goes "from strength to strength" as the step falters and the eye grows dim. "The Lord blessed the latter end of Job more than his beginning;" "gray hairs" form a "crown of glory," and their possessor "comes to his grave in a full age, like as a shock of corn is

gathered in its season." Beautiful, affectingly beautiful, is the sight of this union—the manhood of the soul with the old age of the body—the maturity of religion with the mortality of nature—the spirit fully prepared to depart from earth as the material tabernacle sinks beneath its surface—the “glory of man as the flower of grass,” while the “fruit of the Spirit” is ready awaiting the mandate, “Thrust in the sickle and reap!” “The path of the just” is thus “as the shining light,” “shining brighter and brighter,” until the mists and shadows that accompany the morning’s dawn, are dissipated by the perfect daylight of the skies!

In all countries affection has displayed its solicitude for the departed, and sought for consolation under its loss, by doing honour to the remains of long-loved and cherished friends. Filial piety, parental tenderness, and conjugal regard, have marked with some fond memorial or expressive inscription the spot where their ashes repose. Many of the Greek epitaphs are dignified, brief, and unaffectedly simple; sometimes verse poured its melody over the tomb, but the dim tearful eye of the mourner had evidently no glimpse of the “far more exceeding and eternal weight of glory!”

A MOTHER’S EPITAPH ON HER SON.—  
LEONIDAS.—BLAND.

“Unhappy child! unhappy I, who shed  
A mother’s sorrows o’er thy funeral bed!  
Thou’rt gone in youth, Amyntas; I, in age  
Must wander through a lonely pilgrimage,  
And sigh for regions of unchanging night,  
And sicken at the day’s repeated light.”

Oh! had the poet had the teachings of Him who met the Jewish widow, bereaved of her child, at the gate of Nain, gave back the departed Lazarus to the embraces of his weeping sisters, and

restored to Jairus, from the grasp of death, his daughter, in her youthful prime, he would have poured into the bleeding heart of this Greek mother the oil of joy, and bade her weep no more, because “the promise is to us and to our children.”

INSCRIPTION ON THE TOMB OF THE  
INFANT OF SIMUS.—NICIAS.

“Stay, weary traveller, stay!  
Beneath these boughs repose!  
A step out of the way  
My little fountain flows.

“And never quite forget  
The monumental urn  
Which Simus here hath set  
His buried child to mourn.”

There is something peculiarly affecting and interesting in the dust of infancy, the unripe blossom which a chilling blast destroys; we tread upon its grave with no mingled feeling of hope and fear. We doubt not for a moment of its present bliss; we read the record of its everlasting happiness in the number of its earthly years. We remember him who

“—of virgin birth,  
Stooped to the semblance of an earth-born child,  
—to spend the vacant hour,  
Child-like in ranging plain and wood.”

There are two monuments in our own country of exquisite beauty, the tribute of parental affection to lovely children, upon which it is impossible to gaze without emotion. The one is from the chisel of Banks, in Ashbourne Church. On a marble pedestal, a mattress, of the same material, is laid; on this a child reposes, but evidently not in perfect quietude; the head reclining on a pillow, but the disposition of the figure indicating restlessness. The inscription on the tablet tells us that the sufferer had been familiar with wearisome nights and days.—“I was not in safety, neither had I rest, and the

trouble came." The pedestal is inscribed "To Penelope, only child of Sir Brooke Boothby, and Dame Susannah Boothby, born, April 11th, 1785, died March 13th, 1791.

She was in form and in intellect most exquisite.  
The unfortunate parents ventured their all  
on this frail bark,  
And the wreck was total."

This affecting inscription, with the beautiful image which it celebrates, makes a powerful appeal to every heart; but whilst sympathising with the afflicted parents, the spectator cannot but wish, that some sign of resignation, faith, hope, confidence, had been associated with the impressive memento of mortality.

The other monument is the group of the two children, by Chantry, in Lichfield Cathedral.

The tombs of the Myusians have already been referred to. There is one, with an inscription on marble, in large characters. It records the memory of the son of Seleucus, who died young, mourned and deeply regretted by his parents. The inscription closes with a tender expostulation with them on the inefficacy and impropriety of their immoderate sorrow.

ΜΒΟΣΜΕΝΚΡΥ  
ΕΙΜΕΤΟΝΕΝΚΟΑΠ  
ΓΡΑΦΕΝΤΑ  
ΝΟΜΑΜΕΝΙΠΤΟΛΕ  
ΟΝΟΓΕΝΝΗΣΑΣΔΕ  
ΣΕΛΕΥΚΟΣ  
ΙΤΑΕΤΗΣΔΙΚΟΜΗΝΑΙ  
ΗΣΔΟΜΟΝΟΙΔΕΓΟΝ  
ΕΙΣ  
ΜΥΡΟΝΤΑΙΚΕΝΕΑΙΣΕΛΠ  
ΣΙΤΕΙΡΟΜΕΝΟΙ  
ΩΓΟΝΕΕΣΤΙΜΑΤΗΝΚΕ  
ΝΕΩΠΡΟΣΥΥΧΕΤΕΤΥΜΒΩ  
ΜΟΙΡΩΝΤΑΡΚΑΩΣΤΗΡΙΤΕΑ  
ΒΙΟΤΟΙΟΤΕΤΥΚΤΑΙ

We may select a few more funeral strains from the Greek Anthology, employing principally the translations of Brand.

"If cherubs slumber, such is their repose  
So motionless, so beautiful they lie;  
While o'er their forms a softened  
splendour glows,  
And round their couch celestial breezes  
sigh.

"Thus as I gazed on that fair fashioned  
child,  
Breathing the homage of the heart  
alone;  
In dreams of early blessedness beguiled,  
A silent rapture at the sleeper's throne;

"Young mothers came, confessing with a  
kiss,  
The babe the image of their first-born  
love;  
Or wept for one 'more beautiful than  
this,'  
Gone from its cradle to its rest above.

"Blithe children stopped their laugh,  
they would not rouse  
The gentle baby from its slumber deep;  
While lofty eyes, and high unbending  
brows,  
Long'd for the silence of that dreamless  
sleep."

"Sepulchrum me condit in gremio en-  
tritum,  
Nominè quidem Ptolemæum; qui genuit  
verò Seleucus.  
Quinque annos natus veni ad Orci  
domum; sed me  
Parentes lugent propter spes inanes  
afflictì.  
O Parentes cur frustra ad inane  
refrigescitis sepulchrum?  
Quippe fatorum filo terminus vitæ fuit  
paratus."

EPITAPH ON A FRIEND.—ERINNA.

"Say, ye cold pillars, and thou wasting  
urn,  
And sculptured syrens that appear to  
mourn,

And guard within my pure and senseless  
dust,  
Consigned by fondest memory to your  
trust—

Say to the stranger, as he wakes nigh,  
That Ida's ashes here lamented lie,  
Of noble lineage, that Erinna's love  
Thus mourns the partner of her joys  
above."

ON CLYNO.—ANYTE.

"In this sad tomb where Cline sleeps,  
sweet maid,  
Her mother oft invokes the gentle shade,  
And calls, in hopeless grief, on her who  
died  
In the full bloom of youth and beauty's  
pride ;  
Who left a virgin, the bright realms of  
day,  
On gloomy Acheron's pale coast to stray"

ON HELIODORA.—MELEAGER.

"Tears o'er my Heliodora's grave I shed,  
Affection's fondest tribute to the dead.  
Oh! flow my bitter sorrows o'er her  
shrine,  
Pledge of the love that bound her soul to  
mine !  
Break, break, my heart, o'ercharged with  
bursting woe,  
An empty offering to the shades below.  
Ah! plant regretted! Death's remorseless  
power  
With dust ungrateful choked thy full-  
blown flower!  
Take, Earth, the gentle inmate to thy  
breast,  
And, soft entombed, bid Heliodora rest!"

ON HERACLITUS.—CALLIMACHUS.

"They told me, Heraclitus, thou wert  
dead ;  
And then I thought, and tears thereon  
did shed,  
How oft we two talk'd down the sun :  
but thou  
Halicarnassian guest! art ashes now.  
Yet live thy nightingale of song ; on  
those  
Forgetfulness her hand shall ne'er  
impose."

But though the Greek elegiac  
poetry is generally of this mourn-  
ful and melancholy cast, a picture  
of unmitigated anguish, of un-  
relieved woe ; the strains of deep-  
ly stricken and comfortless spirits ;  
it sometimes catches a glimpse of

Elysium, and assimilates to the  
lighter and more cheerful airs of  
Tibullus and Virgil. In some  
bosoms the hope of immortality  
was fondly cherished, and whe-  
ther a deduction of philosophy, or  
a relic of primeval faith, or one  
of nature's intuitive suggestions,  
the prospect, however obscure and  
misty, threw a gladdening gleam  
over the night of bereavement and  
sorrow.

ON HARMODIUS.—CALLISTRATUS.

"He is not dead, our best beloved!  
Harmodius is not lost,  
But, with Troy's conquerors, removed  
To some more happy coast.

Bind then the myrtle's mystic bough,  
And wave your swords around ;  
For so they struck the tyrant low,  
And so their swords were bound.

Perpetual objects of our love,  
The patriot pair shall be ;  
Who, in Minerva's sacred grove,  
Struck, and set Athens free."

FRAGMENT.—ARISTOPHANES.

"Cease mourners, cease complaints, and  
weep no more!  
Your lost friends are not dead, but gone  
before ;  
Advanced a stage or two upon that road,  
Which you must travel in the steps they  
trod ;  
In the same inn we all shall meet at last,  
There take new life, and laugh at sorrows  
past."

FRAGMENT.—UNKNOWN.

"Thou art not dead, my Proté, though  
no more  
A sojourner on earth's tempestuous  
shore ;  
Fled to the peaceful islands of the blest,  
Where youth and love for ever beaming  
rest ;  
Or joyful wandering o'er Elysian ground,  
Among sweet flowers, where not a thorn  
is found.  
No winter freezes there, no summer fires,  
No sickness weakens, and no labour  
tires ;  
No hunger, poverty, or thirst oppress,  
Nor envy of man's boasted happiness ;  
But spring for ever glows serenely bright,  
And bliss immortal hails the heavenly  
light."

But it is time to conclude. With the knowledge of Christianity, there came to the converted Greeks tidings of a better world than this—tidings of the introduction of the spirit into a state of perfect purity and peace, and of the awakening of the body from its long slumber in the sepulchre. Mythology, with its gods and goddesses, fictions and fables, Olympus, Charon, Acheron, and Tartarus, was succeeded by a religion proclaiming “peace on earth,” and “fulness of joy” in heaven; philosophy, with its quibbles and abstractions, difficulties and doubts, pride and fog-giness, was supplanted by the simple story of the man of Nazareth; and the gloom which had hitherto rested upon the grave was dissipated by the unveiled mysteries of the unseen land! When persecution came, it was then seen how a Christian could die—could hold fast the profession of his faith amid the fiercest storm of human violence—how the “poor in spirit,” could “wax valiant in fight” when thrown to the beasts to grace a Roman holiday—and how those who were “meek and lowly” could shame in constancy and courage the stern disciples of the stoic school! Beautiful, sweet, and solemn, were some of the customs of the early Christians with reference to their dead; their sorrow was not infidel; the melody of sacred song was heard at the tomb’s margin; and the emblems of a blessed resurrection were scattered over the clay-cold sod. Devout men carried Stephen to his burial—

“Oh! softly, sweetly, gently as the veil  
Of moonlight brightens whilst it shades  
the scene,  
Death touched his frame! And there  
his features lay,  
Mildly reposing in the open air,  
Unveiled, unwrinkled, like a steady lake,  
When winds and storms have rocked  
themselves to rest!”

Gregory Nazianzen, in his oration for his sister Gorgonia, tells us that when “the time of her departure came, having counselled her husband, and spoken to her children and friends, she composed herself to death, murmuring forth these, her last words, ‘I will both lay me down in peace, and sleep.’” “O thou,” says he, in his funeral oration for his youngest brother, Cæsarius, “that doest and preparest all things with wisdom, adapted to the time, receive now to thyself Cæsarius, as our first-fruits, and if last in birth, yet first in happiness.”

Then set the sun beneath the western hills, and fall the leaves, and fade the flowers, and fly the beauty of summer before the season of snow and storm; these are emblems of the mortality of our nature, but they are emblems too of its resuscitation; for the sun will rise on the morrow as bright and as beautiful as ever; the trees will put forth their bloom in the verdant spring; the flowers will embrace the sunshine, and kiss the breezes of the next summer; and the now sorrowful earth be glad and jubilant, when “the time for the singing of birds shall come.”

*Wigston Magna.*

## A LETTER FROM AMERICA.

*To the Editors.*—GENTLEMEN, If you are of opinion that the following letter, which I have lately received from a much esteemed ministerial brother in New York, contains any thing that would interest the minds of the readers of your valuable periodical, you will oblige me by giving it an early insertion, together with the notes which I ventured to subjoin.

Your's truly,

Edgbaston, Oct. 10, 1833.

J. A. J.

"New York, July 30, 1833.

"Rev. and Dear Brother,

"The pressure of many cares has somewhat interrupted, on my part, the regularity of our correspondence. Besides the numerous engagements incident to a large congregation, and the general claims of benevolent institutions, having their seat of operations in this city, the whole charge of the Education Society has devolved upon me. During the past year we aided 471 young men at 77 different literary and theological institutions, whilst pursuing their studies preparatory to the ministry. These institutions are located in 21 different states and territories of the Union. As these young men make quarterly returns of the manner in which they expended the past appropriation, you will readily perceive, that to maintain the strict supervision necessary, a large amount of correspondence is requisite, as well as some amount of personal visitation. At our last Quarterly Meeting, held in June last, we took up 60 new applicants. The Lord has greatly blessed us in our labours, having raised up friends to help, so that we were able to meet all our engagements without incurring any debt. During the past year, 25 were licensed to preach, having gone through a thorough course of classical and theological studies, that is, four years in the classical after they are prepared to enter college, which requires from one to two years; then three full years at the theological se-

minary, making a course of seven to nine years' study. We hope, by the blessing of God, to raise up a ministry fitted to any demand which the cause of God may make. It is a cheering fact, that more than two-thirds of all the foreign missionaries from our land, were brought into the ministry by the aid of sacred charity. I have been led into the above statements to apologise for the seeming delay in acknowledging the receipt of your letters. I have had in my heart to write you many things, but you see my hands have been full. I have had many, very many letters to write for the cause of our dear Redeemer; and I have enjoyed the luxury of going to bed tired seven nights in the week. I am now on the eve of a journey for a month, of several hundred miles, to advance the education cause. Sometimes I think I must give up my dear people, and take this education business. But the Lord will guide. Let me but work in the vineyard, and it matters not *where* I labour. I have been enabled, by the division of the whole field into sections, and by placing an agent in each of these sections, whose whole time is devoted to the work, much to relieve my labours and to advance the cause; still, all these ten agents look to me for direction, &c. I am looking forward to the day when the work may be devolved upon those already in the field, which will enable me to be more devoted to my flock and more local objects. The past year has been one of less revival-influence in this country than for several years. I account for this, so far as secondary causes operate, to the controversy about revivals, new doctrines, church organizations, &c. The minds of the people have thus been turned from the noble work of the salvation of souls. Undoubtedly, there has been, in some sections of our country, much animal excitement, and many injudicious things as connected with revivals. The grand error, on the part of some, has been, the making certain measures, such as what are called anxious seats, and the like, *essential* to a



revival. It cannot be denied, that, under the peculiar circumstances in which a church may be situated, a measure may be not only proper, but essential, and may produce powerful results. The very same may be of little value to another church, or in the same church at another time, when circumstances are altered. Some have been *fierce* to have these measures spread through all the churches, arising, as I trust, from a sincere conviction that thus the salvation of souls would be advanced. Others were as decidedly opposed to them, and feel bound to resist. In this whole matter I think that Satan has gained an advantage in *dividing* the forces, in producing some degree of alienation, and in turning off the mind from the salvation of men. But the churches manifest a feeling of weariness; they are tired of controversy, and desire to return to the work. I think that matters are growing better amongst us. I hope the phlegmatic and tardy will be animated to more zeal, whilst the zealous will be more guarded, and exhibit a zeal more according to knowledge. I see nothing, under judicious management, against protracted meetings. I have proved them for three years among my own people, and in every case with happy results. I do not know of a member of my church (now exceeding 500 members) who would not rejoice in another season. With us I have not found a season of deadness to follow as certainly as it has been the case in some other churches. We never introduced what are termed *new measures*. Our plan was the bringing of four or five Sabbaths together. Our hope under God was, in the keeping of *truth* before the mind, and pressed upon the heart and conscience so long, that a decision might be made before the claims and distractions of business effaced solemn impressions. These seasons were seasons of special prayer on the part of the church. We have not had a communion season for more than three years, at which there have not been additions from the world; nor has there been a week, during this period, in which there have not been more or less of inquirers. Most of this time I have continued a regular weekly

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meeting for inquirers, which has been attended from five to seventy. Our church has uniformly been in a tender, united, solemn, and kind frame, showing a growing interest in religion, by their uniform attendance to religious duties, and increased subscriptions to benevolent institutions. We have, however, been cautious not to place much confidence in the protracted meeting, nor have we frequently repeated them. Last winter I held one somewhat peculiar, and with very happy results. I preached in my lecture-room (which will hold 500 persons) on the evenings of Tuesday, Wednesday, Thursday, and Friday, for three weeks in succession, holding a meeting of inquiry immediately after the sermon in an adjoining room. My elders prayed, and I preached. The interest continued to rise during all the time, and the number of hopeful converts was encouraging. We judged it proper to stop whilst the meetings were rather on the rise, as we hope they will be welcomed next winter, if it shall be thought judicious to repeat them. I preferred to do all the preaching, that I might present a succession of subjects, each an advance of the other. The feeling in the audience rose regularly. I strove to make these sermons a *moral Euclid*, carrying on the minds and feelings from one step to another, until, by the blessed influence of the Holy Spirit, conviction and conversion was the result. I found my own mind deeply interested in this plan; also that my praying people found their interest to deepen as the danger, the responsibilities, and the encouragements of the sinner were spread out. Immediately after the sermon I held a meeting of inquiry in the adjoining room, as stated above, whilst the church were left in the lecture-room for prayer. These were seasons of the deepest and most thrilling interest to the church. Their children, their parents, their brothers, their sisters, their friends, had gone to converse with their pastor and some of the elders. What an encouragement to prayer. To this day our church evince a tender and solemn interest in religion. Our meetings are well attended, and are interesting; yet we are not satisfied; we look and pray for

better days. I have been thus particular, as these statements may answer some of the inquiries proposed in your letter.

"It is with great pleasure that I can say, the cause of temperance moves on gradually in this country, and promises much good, both civil and religious. The cause of benevolence has received a new and hallowed impulse. The anniversaries of last May were powerful means of grace. Much of the Divine influence was shed upon us. All were solemn, and felt a deep and personal responsibility for the salvation of the world. The command of our Saviour, to go into all the world and spread the Gospel to every creature, was felt to be a command: that it was as really a sin to leave it undone as to steal or lie. The plan of supplying the world with the Bible was received with great satisfaction. The Foreign Missionary Society expect to place fifty new missionaries among the heathen this year. *The increased subscription above last year to foreign missions, in this city alone, is 7000 dollars; that is, more than £1500. sterling.* Other societies experience a similar increase. It is becoming among many of our church-members, a matter of settled principle, to give largely for the conversion of the world. To give to the benevolent societies enters as really into their calculations, as going to market or paying house-rent, or any other regular domestic expense. *THIS IS AS IT SHOULD BE.* We deeply sympathize with your country in the slavery debate. It is creating a powerful excitement in this country. Our papers are much occupied with it, and I doubt not something will be done here as well as with you. Our general government cannot reach the case, as, by the constitution, each State has the making of her own laws. What course the Southern States may take, cannot now be imagined. We hope the foul blot will be soon wiped off.

"Your's, &c."

From the foregoing letter, which gives a concise, but intelligible account of the existing position of religious matters in the United States, the following inferences, among others, may be deduced:

1. That although revivals in religion in that country have been abused, and in some measure repressed, by a spirit of fanaticism and controversy, yet they are still regarded by intelligent and judicious Christians, as a cause of unspeakable gratitude for the past, and an object of lively hope for the future. The evils that have incidentally associated themselves with these gracious visitations of the Divine Spirit, and which, considering the weakness of humanity and the anxiety of Satan to oppose a good work, are no otherwise than might have been looked for, have not, in the estimation of the most sober-minded persons, raised a doubt of their reality, their importance, or their desirableness.

2. A second inference which I deduce is, that there exists in the minds of the American ministers, or at least in the minds of some of them, not only a spirit of fervent, but of *inventive* zeal, in prosecuting the objects of their holy vocation; a disposition not to rest satisfied with a mere formal round of customary duties, or only a measured degree of effort, but which prompts the inquiry, "what more can I do to win souls to Christ, than I have already done? What new means can I try, authorized by the word of God, and sanctioned by the decisions of a sound mind, to convert sinners, and raise the tone of piety in believers?" It is admitted, that invention of this kind should not only be prompted by zeal, but guided by prudence; and that the medium between dull formality and reckless eccentricity is soon missed in the quest for novelty; yet still it may be found, and should be sought. The man, whose ideas never go beyond the regular routine of such customary services as have been tried for years, without variation, and perhaps with-

out effect, is not availing himself of all the means of usefulness which lie within his reach, and which require only a little ingenuity to discover and apply. Without pretending to affirm that the plan mentioned in the foregoing letter, as adopted by its writer, can be imitated in all its particulars by every minister in *this* country, it may, at any rate, afford an illustration of the remark, that invention will find out new methods of exertion, and it will at the same time supply an incentive to *us* to devise such fresh measures for usefulness as are adapted to the peculiarities of our own situation.

3. It is evident that a most liberal and energetic benevolence is at work in the United States, to raise up and educate such a number of faithful ministers of religion, as shall bear some proportion to the rapidly increasing population of that wonderful country. The Education Society, mentioned in the foregoing letter, and which has nearly 500 students for the ministry under tuition, belongs only to one denomination out of the many that exist in America, and relates only to those candidates for the ministry that are supported by charitable contributions. Let us, then, imagine what must be the total number training in that land for the sacred office. What a convincing and triumphant proof of the powers of the voluntary principle where it has room to work, and of the needlessness of religious establishments; for in this instance we are to consider, not only upon the *quantity* of the supply, but the *quality*, a part of the subject, of vast importance in the question upon state churches. Here are no fox-hunters, or card-players; no mere hirelings, nor men sent into the church as a respectable profession for poor gentlemen and

sons of noblemen, but all men of tried and approved piety.

4. The letter of my friend furnishes us with a convincing proof of the ample advantages furnished to the American ministers for a substantially good education, both theological and classical. The term is not less than seven years, and often extends to nine. If these remarks should meet the eye of any who are upon the committees of *our* colleges, I commend this subject to their most deliberate and serious attention, and most earnestly entreat them to consider the propriety of extending to an equal, or nearly equal length, the term of education in the institutions over which they preside. Is a good sound education of less importance in *our* ministers, than it is in those of America? Will it be doubted that literature and science are still more advanced in this country than they are on the other side of the Atlantic? And shall three or *four* years be thought sufficient for *our* ministers, when seven, and in some cases *nine*, are thought not too much for them? What are four years, and even much of *that* time occupied in studying sermons, when divided between classical, metaphysical, mathematical, and theological pursuits? If in this age of light, and widely diffused education, the evangelical dissenting ministers would keep their relative position in the advance of society, and not be seen lagging in the rear, there must be none of that miserable, grudging parsimony, which would shorten or keep short the term of academic studies, in order to lessen the expense. Cheap *goods* may do in this age, but we may depend upon it that cheap *ministers* will not. As a friend to a learned ministry, among all denominations, I rejoice that our Wesleyan friends are

about to adopt a system of extended education for their preachers. Let the Baptist and Independent denominations be upon the alert, or they will see their mistake when perhaps it is too late to rectify it.

5. It is impossible not to perceive from the letter, that the Christians of the United States feel it to be their *privilege*, as well as their duty, to support the institutions which are set up for the evangelization of the world, as well as for the moral improvement of their own country. What a delightful fact is it, that *one Missionary Society alone* in the United States, expects to place *fifty new missionaries among the heathen this year*. And who can wonder at this, when it is felt by believers to be as much a settled business to give *largely* for the conversion of the world, as it is to go to market, or to pay house-rent? To use my correspondent's own emphatic expression, "THIS IS AS IT SHOULD BE." But is it so with us? Are not our Transatlantic brethren before us in liberality, as well as in zeal? They present to us, in these matters, convincing proofs, as well as blessed fruits of their revivals. The goodly vine that is so rapidly extending its vigorous branches, that is sending out her boughs to the Pacific sea, and her branches unto the Missouri and the Mississippi, is not an *empty* vine, bringing forth fruit only for itself, but is sending its life-giving pro-

duce to the ends of the earth. The mother country must bestir herself, or the daughter land will outstrip her in all that is noble in the purest patriotism, sacred in genuine religion, or sublime in universal charity.

6. It would appear that the public meetings in the United States are characterized by deeper seriousness than ours. They are attended as "means of grace," and felt to be such. The ministers and Christians from America are sometimes a little scandalized by the noisy and boisterous tokens both of approbation and disapprobation, with which the speakers at our meetings are sometimes received: it appears to them that clapping with hands, stamping with feet, or thumping with the fists, are scarcely in harmony with the object of a meeting convened for the purpose of making God known, sending the Gospel to those who are without hope, and saving immortal souls from hell; such a design is so remote from that which draws people to the theatre or the tavern, that they are of opinion, the obtrusive method of expressing the joy of the latter is inappropriate to the former.

Other remarks might have been made on my friend's letter, but these shall suffice, which, though somewhat varied and discursive, are not, perhaps, underserving of some attention.

J. A. J.

#### ON THE EXAMPLE OF CHRIST.

(Concluded from page 656.)

BEFORE we quit the first part of our subject, we must notice the nature of that connection subsisting between Jesus Christ and his follow-

ers, so far as it has a bearing on the present topic. There is a mysterious, but real, connection between our Redeemer in glory and

his followers on earth. Because he lives they live. This connection is, in the Holy Scriptures, illustrated by very striking imagery, taken from objects with which we are all familiar. The vine and its branches; the husband and the wife; the head and its members, are among the number. But to omit these, which serve to intimate to us that there is a community of interest and a similarity of character between the Saviour and his people, there is one relation which ought to be kept constantly in view, we ought ever to recollect that we are his professed disciples. We acknowledge him as our Lord and Master. By reading with docility his word, and hearing with meekness and affection his Gospel, we declare ourselves his followers. We fulfil, then, one part of a disciple's duty. But if the disciples of the ancient philosophers were expected to *imitate* their respective leaders, as well as to hear their precepts, how much more the follower of Him who spake as never man spake. They give, indeed, many excellent admonitions, well calculated to regulate the life of their followers, but the greater number of them counteracted the effect of their precepts by a practice totally at variance with them. Our Lord, on the other hand, not only taught the most admirable system of morals, but illustrated and confirmed his instructions by an unblemished and perfect life. He not only gives us the precept, but he shows us that obedience is at once possible and delightful. Of him it was said, in prophetic language, "I delight to do thy will, O God, yea, thy law is within my heart." His conduct never contradicted his own words, nor the language of the prophet. He did "the will of his Father in heaven."

It was not an ideal perfection which he taught; his instructions were exemplified in his life.

The connection existing between the Lord Jesus and his disciples on earth is to be continued in heaven. That partial conformity to the Saviour, of which, by the operations of the Divine Spirit, we are made the subjects here, is the only sure pledge that we shall be made completely like him in the heavenly world. He, whose hope in Christ is well-founded, "purifieth himself even as he is pure." The happiness of heaven is enjoyed in the society of Christ. He takes his redeemed, and leads them to fountains of living water." It is before him that they bow, veiling with humility their faces, and casting their crowns at his feet.—Clothed with raiment, washed white in the blood of the Lamb, and with palms of victory in their hands, they appeared to John, standing before the throne, and before the Lamb, and crying with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and to the Lamb." For whom is this society prepared? To whom is it adapted? The answer is veiled in no obscurity; for those only, whose characters resemble, in some humble degree, that of the spotless Lamb which appears in the midst of the throne. Imperfection has no place in heaven; and he who, while on earth, does not tend towards perfection, can never enter there.

There is one objection which is sometimes urged against the example of Christ, as applicable to us, which we must not pass over in silence. We are told of the exalted character of our Lord; of his divine nature; of his infinite

perfections; of his elevation above us; and, consequently, of a want of adaptation in his life to furnish an example to us in ours. Hence, there are not a few who deem themselves not bound to regard the example of our Lord as their model; and a yet greater number, perhaps, who give up the attempt in despair. "Had it been one or two features in his character," say they, "it had been well, but all experience and observation testifies, that to expect perfection in man is absurd and hopeless." The objection may be regarded as two fold. It implies, that for God to give us a perfect example is wrong, because we can never in every respect follow it; and the very fact that we are called upon to imitate such an example, has a tendency to drive us to despair, or, at least, to render the attempt at imitation altogether hopeless. But may we not ask a question here, which we think can receive only one answer? If God gives a rule, can he give an imperfect one? If he gives us a rule, would it be consistent with his righteous character, to afford us one that, in accommodation to our infirmities, deviated every here and there from the line of rectitude? In the example of the saints, since their characters were all marked with imperfections, it is only that particular grace in which they were eminent which we are called upon to copy; their faith or their patience. In these instances it is not the whole character which is set before us for our imitation, but only that feature which approaches nearest to perfection. In the example of Christ we have that which we might naturally expect from his high and heavenly origin, his divine nature, and the work of redemption he had to accomplish,—a perfect and unblemished model, worthy of the divine and infinitely honourable to the human nature.

There are two or three circumstances connected with the example of Christ, which may serve to preclude a desponding feeling of mind. He is, it is true, a divine person, but his divinity is enshrined in humanity. He wears the same nature as we do. "He took not on him the nature of angels, but the seed of Abraham:" "he was made in all things like unto his brethren:" "he is bone of our bone, flesh of our flesh." He slept in the manger, is subject to his parents, leans on the bosom of the beloved disciple, weeps at the tomb of Lazarus, groans in the garden, and bleeds on the cross. He is capable of being touched, then, with a feeling of our infirmities. He knows what is in man. He appears as the friend, the brother, the son. You will say he is yet divine. It is true, but is he not human? Had he been only God, as an abstract and infinite spirit, he had been no suitable example to beings limited to tabernacles of flesh. Possessed of infinite goodness, he could not have taught us, by suffering, how to endure the pains and afflictions of this mortal state: independent of all foreign aid, he had afforded us no example of humble devotion and fervent and long-continued prayer. But, as man, he is our brother and friend—our pattern of patient suffering, spotless purity, unreserved dedication, and habitual devotion to the will of Heaven. You say, it is divinity that moves within him. Be it so. It is humanity that acts, that weeps, that rejoices in spirit, that suffers, that bleeds, that dies. The divine nature is concealed by its own insuperable brightness: it is humanity that meets our eye, and crosses our path; that looks and speaks with unutterable love, while it addresses the repentant sinner, and utters the



words of pardon, "go in peace, thy sins are forgiven thee;" or encourages and excites the humble disciple when it says, "learn of me, for I am meek and lowly in heart, and you shall find rest for your souls."

There is something remarkably striking in the mode of conduct adopted by our Lord, when contrasted with that of his immediate forerunner. It is said of the son of Zechariah and Elizabeth, that "he had his raiment of camel's hair, a leather girdle about his loins, and that his meat was locusts and wild honey." His ministry is thus characterized, "The voice of one crying in the wilderness." When our Lord exposes the perverseness of the Jews, in rejecting both himself and his forerunner, he says of John, that "he came neither eating nor drinking;" in other words, he separated himself from the manners and society of his fellow men: there was a harshness and severity about this messenger: he did not appear to have the ordinary sensibilities and sympathies of human nature belonging to him. But of himself our Lord says, "The Son of Man came eating and drinking;" that is, mingling in society, frequenting your places of public resort, sitting at your tables, joining in your social festivals, adapting himself to the manners and customs of common life, condescending to the lowly, and conversing freely and without fear with the rich and the learned of the land. The former was the recluse; the latter, the friend of publicans and sinners, who received them, and ate with them: the former was a fountain in the desert; the latter, a river, "the streams of which make glad the city of God;" visiting and fertilizing the habitations of men. The people go out into the wilderness to see John; but Jesus is to be

sought for with the multitude on the plain; on the populous shores of the Lake of Gennesaret; in the well-frequented city; or perambulating the towns and the villages of Galilee. The multitude are every where pressing on him to hear him; and if he ever severs himself from them, it is that he may go into a mountain apart to pray, or in company only with his disciples, that he may teach them the mysteries of his kingdom.

The influence of an example depends very much on the station in society which the individual occupies who is proposed to us for a model. The prince and the peasant, the king and the subject, the master and the servant, have widely different duties to perform: there appears something highly incongruous in proposing those who occupy exalted stations, as models for such as are in stations very inferior. An example that is suitable and efficient, must meet us in our daily walk, and present itself to us, in some points at least, as on a footing of equality. It is precisely under this aspect that the example of Christ is exhibited before us. Descended from a regal house, he wears no regal honours. With the riches of the universe at his disposal, he is placed precisely in those circumstances in which the majority of men are found, below mediocrity. "He has not where to lay his head;" and when called upon to pay tribute, a miracle is necessary to procure the desired sum. It was this that blighted the hopes which the ambitious Sanhedrim, and, we may add, the great body of the Jews, had entertained. They looked for a conquering Messiah; and they beheld in Jesus one of the poor and despised Nazarenes. With their minds inflated with the expectation of worldly pomp and power, they could not estimate the

value of those moral and spiritual victories which a close imitation of the example of Jesus Christ will ever ensure. To them he was "a root out of a dry ground:" not so to his humble followers; to the beloved John; to the ardent Peter. They beheld, indeed, his transfigured body on the summit of Tabor; but this was only a momentary prospect of his excellent glory: in his habitual converse with them he appeared in the same rank in the scale of society—he "called them not servants, but friends."

It must be observed, that though the example of our Lord is peculiarly adapted to our circumstances, because it is presented in our own nature, and in the station of life in which the lot of the greater number of men is cast; that though it is deserving of our highest admiration as men; yet, in order to our successful imitation of it, we must be Christians. Depraved human nature is morally unable to copy such an example. A new heart and a right spirit must be granted. The doctrine insisted on by our Lord in his conversation with Nicodemus must not only be believed, but also experienced, ere we can live on earth in some humble degree after the manner in which Christ has lived on earth before us. This is the only solid foundation of a life of consistent and persevering piety. It is the promise of the Old Testament; "a new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."\* The carnal mind is in a state of enmity against God; and

it will not subject itself to the authority of his law. A man who is under the influence of his unrenowned nature, can see no beauty in the life of Christ. His holiness, his humility, his zeal, meet with nothing accordant in the unconverted heart. There are no congenial sympathies: they cannot assimilate. There is, therefore, only one true religion in the world; and that is the operation of the spirit of God in man. Without this, our most laborious endeavours to resemble the Saviour will end in disappointment; but with this, even our feeblest efforts will be crowned with a measure of success. Let the reader, then, who would walk as Christ walked, lay this down as the very first principle in the religion of the Gospel; that it is not by might, nor by power, but by the Spirit of the Lord. Let him recollect, that as Christ was the great promise of the Old Testament, so the Holy Spirit is the great promise of the New; that one object of our Lord's ascension to heaven was, that he might shed forth the powerfully transforming influences of this Spirit, to enable man, after the model of the Son of God, "to deny ungodliness and worldly lusts, to live soberly, godly, and righteously, in the present evil world." And finally, on this most important topic, let the reader never for a moment lose sight of the encouraging words of our Lord relative to the influences of his Spirit. He teaches us to "ask that we may receive, to seek that we may find;" and, appealing to the tenderest feelings and sympathies of our nature, says, "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." He who, presuming on his own fancied mo-

\* Ezek. xxxvi. 26, 27.

ral ability, seeks, without this promised aid, to follow in the steps of the Redeemer, borrows either his ignorance of human nature, his low and inadequate conceptions of the character of the genuine be-

liever on the Son of God, or his possession of that legal and self-righteous spirit, which is incompatible with the character of a disciple of the meek and lowly Jesus.

W. D.

#### THE REV. JACOB ABBOTT'S DISCOURSE ON EARLY PIETY.

1 SAMUEL iii. 19.—And Samuel grew, and the Lord was with him.

WE have thus far considered the leading principles by which parents should be guided, in their efforts to affect, by religious instruction, the hearts of their children. But perhaps some one will say, it will require a great deal of time and pains, and more intellectual skill than I possess, to watch my child, in all its course, and thus endeavour to ingraft religious truth upon the events of its little history. It does indeed require time and pains; and God means, that all parents should *find time*, and *take pains*, to train up their children. If, however, any of us are so engrossed in the business of the world,—in public life,—in eager efforts for wealth or fame,—or in pleasure,—that the home and the fireside are neglected, we must expect to fail. As to its requiring intellectual superiority, it is a mistake. It requires only *moral* superiority. The sincere and humble Christian mother, who is resolved to be faithful in duty, and who humbly endeavours to ascertain what duty is,—will, in all probability, succeed.

II. I now come to the second part of my subject, in which I was to present cautions against some dangers which lie in the way.

1. *Do not neglect to cultivate as highly as possible the amiable, affectionate, and honourable feelings which may adorn the natural cha-*

*acter.* It is unwise to give the whole attention directly and exclusively to securing a change of heart. Improve, by all your ingenuity and skill, the natural temper and disposition. Cherish in your child feelings of respect and attachment to yourselves, kindness to others, and constant habits of cheerfulness and good humour. There are two important reasons why you should aim at this. First, These feelings, if you succeed in implanting them, will assist you most powerfully in your efforts to keep the heart of your child accessible to the inducements which the Gospel presents. If he has been so educated that he shrinks from the infliction of unnecessary suffering—that he is pained to witness an act of injustice or oppression, by some little tyrant among his playmates,—or that he is deeply grieved when he has incurred parental displeasure,—if such has been the education of your child, his heart and conscience will probably be, in all respects, tender. He will be more easily awakened to a deep concern at the displeasure of God,—and will more readily and more cordially enter into the spirit of Christianity, which inculcates love to all mankind. It was for the possession, probably, of such qualities as these, that our Saviour loved the young man to whom he said, “*Thou art not far from the kingdom of God.*” There was a

hope in his character and condition, which the case of the proud and hardened Pharisee did not afford.

These feelings, then, will render you much assistance in your religious instructions through the whole period of childhood and youth, if the grace of God should not renew the heart of your child in its earlier years. They will enable you to retain a strong hold upon it while it shall remain under your roof, when perhaps it might otherwise become insensible long before its maturity, to any religious influence in your power to exert; and if it should go forth into the world without having become reconciled to God, these traits of disposition and character will go with it,—keeping in some degree its conscience tender,—preserving it in its intercourse with a wicked world, from being hardened so fast and polluted so deeply, by the contaminations to which it must be exposed.

But there is another reason why the amiable traits of the natural character should be carefully cherished; and it is, that *they will contribute so much to the perfection of Christian character*, when that character shall be acquired. The growth in grace will be much more rapid; for some of the greatest obstacles to that growth will be removed. The influence exerted over others will be much increased. These traits of mind are in universal estimation among men; and they give to their possessor an access to human hearts which scarcely any thing else can obtain.

But perhaps some may say, Every one is convinced of the truth of these views, and so detailed an exhibition of them is not necessary. We fear that it is, in many cases, necessary. Many Christian parents, we believe, do very little to improve and perfect

the *temper and disposition* of their children, but direct their efforts almost exclusively to urging upon them the duty of immediate submission to God. In such cases, if they fail for a few years in accomplishing their object, they find that the child is becoming gradually hardened against the influence of religious truth, while they have failed to secure any other hold upon it; and the case becomes one of the thousand melancholy instances where the pious instructions of the parent are followed by no apparent fruits, but the inveterate vices of the son. If at last God should bring such a child into his kingdom, half his Christian effort is expended in struggling against dispositions and habits, which have become inveterate by so long an indulgence, and which will remain, through life, a weight about his neck, and a thorn in his side.

Great care must be taken, however, to avoid leading the child insensibly to suppose that these feelings are all which are necessary to prepare him for death and the judgment. Your children must distinctly understand, that to be kind and gentle and compassionate are duties which we owe to one another; and that God claims something altogether beyond this from every heart.

2. *Be not too eager to have your children say, that they hope they have commenced a life of piety.* To present religious truth to a child, so as actually to influence its mind and its heart is one thing,—and to have the child *describe*, in his own words, the extent of that influence, is another, and a much more difficult thing. It is much more easy to produce the *feeling*, than to draw forth an *expression* of the feeling. This is a distinction which is too seldom made. We

often weary our children with the subject, or alienate their hearts from it, not by the fidelity of our religious instructions, but by pressing them too eagerly for an admission that they feel their force. The human heart, especially in youth, shrinks from a description of its feelings, and we should not, by requiring the effort, increase the obstacles with which the path of youthful piety is already filled.

But you will say, If my child feels any very strong interest in the subject, he will be willing to lay aside that reluctance, and talk with me freely about it. True; but suppose the interest he feels is not very strong. Will you rudely quench the smoking flax? or will you gently fan it to a flame?

3. *Be not too ready to believe that your children's hearts are changed.* You cannot know this, with any certainty, for many years. It is best that you should not. If you were to be fully satisfied on this point, you would relax your efforts, and diminish your watch and care. Thousands of instances have occurred, where parents have been deceived by specious appearances, and have reposed their hearts fully on hopes of their children's piety, which time has only blasted and destroyed. If your children express strong interest in religious truth and duty for a time, be pleased with it; but place little confidence in it. If they continue for months apparently under the influence of Christian principle in their conduct, you may hope,—but never feel,—that their salvation is sure. The feeling of security can do good, and may do much injury.

4. *When you have once cherished hope of your children's piety, be very slow to abandon it.* If they begin at all to love God, they will doubtless wander from him again.

And their wanderings will be very much exposed to your view. Expect this, then. Calculate that, even if their hearts are really renewed, they will say and do on many occasions what would be decisive evidence of want of piety in a maturer mind. We are deceived on this subject from not taking sufficiently into view the difference between the youthful and the mature, in respect to the incautiousness of their conduct. A Christian of middle life will wander very far from God, while his external conduct preserves the habits which long-continued previous piety has formed. The child acts as it feels at the moment;—he *manifests* openly and without restraint the indifference or the unholy passions which the middle-aged Christian only feels.

5. *Take care lest the influence of your example, or of some of your measures of government, should encourage evil principles in the hearts of your children.* The influence of parental example is very seldom fully appreciated. We notice it in infancy,—but we gradually forget it in maturer years. Children spend the first few months of existence in gazing with a bewildered look upon the objects which surround them,—then they begin to imitate what they see. At first they catch and repeat every little external act and personal habit; but, as years advance, the disposition to copy leaves the exterior, where it is apparent and almost harmless, and goes *within*. The inward character is controlled by its powers; and thus a change, which gives it tenfold importance, removes it from the view, and causes it to be forgotten. The child of *eighteen months* mimicks the motion of your hand, or the expression of your countenance,—but at *ten years*, it adopts the prin-

ciples of your conduct, and imbibes the spirit of your heart.

Be very careful, then, not to neutralize the effect of your instructions by an example of a contrary tendency. You can teach *any thing* easier by example than by precept,—and you can teach sin, in any way, more easily than holiness. If, therefore, you encourage the former by your own conduct and character,—and inculcate the latter by cold instruction only—your child will march with double rapidity down the descent. You will teach him more fretfulness and impatience, by a single irritated look or hasty word to a domestic or to your children, than you can eradicate by many moral lectures on the advantages of a calm and contented spirit. Make a remark which shows a disrespectful or irreverent feeling towards the Word of God: it will catch the attention of your child, and penetrate his heart like an arrow; and your cold instructions will endeavour in vain to close the wound.

The efforts, however, to set the child a bright moral and Christian example must be *honest* efforts. See that your hearts are right, and then let your conduct fairly represent your hearts. The attempt to keep up good appearances merely, *will certainly fail*. We cannot deceive children long in regard to our real characters. We may exhibit false appearances of piety, or of benevolence, or of honesty, to our neighbours;—we may deceive our pastor,—we may deceive the church,—but we cannot long deceive children, who are in daily and constant intercourse with us. They watch us at all times;—see us in every unguarded moment. The tone of voice and expression of countenance, which we did not notice, speak volumes to them. Let us not therefore spend our

time in watching our *conduct* and *words*. We will watch our *hearts*. We will keep them right, and learn not to *seem* patient under the ordinary vexations and trials of life, but to *be* patient. Our children will easily discover it, if we are so. In a word, parents must *actually be*, in heart and life, what they wish their children to be. Be as kind and amiable yourselves as you wish them to be. Be as fretful, and impatient, and cold-hearted in religion, as you wish them to be. What you do cordially, they will imitate, and the spirit which really animates your heart, they will easily imbibes.

Be careful also that the spirit of all your measures of government be such as to promote and not retard your moral and religious influence. Let your instructions be always well timed.

When your child is strongly desiring an indulgence, his heart is so engrossed with the desire, that persuasion and reasoning have no effect. Unless the indulgence is of such a character that you are willing he should try it, and experience its ill effects, you must *command*, not attempt to persuade. Let me illustrate my meaning. A boy comes to his mother for permission to go out into the street to play during the evening.

"No, my child," says the mother, "I had rather you would not go. They are bad boys, and you will learn bad habits. I think you had better stay in."

"But, mother, I do not think they are bad boys. William and John are there, and I don't see why I cannot go."

"They use bad language, and are rude. Besides, it is cold. I don't think it would be pleasant for you to-night. I think you will be much happier if you stay in with us."



"Why, mother, if they use bad language I will come away. They are going to have a fine game, and I want to go very much."

Thus there is a protracted discussion which probably ends in the victory of the boy. The mother does not perceive that all her arguments are entirely nullified by the boy's strong desire for the indulgence. That completely intoxicates him. It is perfectly idle, at such a time, to attempt to convince him. He is blinded completely; and the only proper course is to say mildly, but firmly, "No, my child, you must not go." "Why not, mother? I want to go." "I cannot tell you why not now. I will talk with you about it another time." Then let the mother wait until her son has spent some evening happily at home, and just before he retires to rest, while his conscience is at peace,—and his mind predisposed in favour of domestic duty and happiness,—let her point out to him the reason why she keeps him from the circles of pollution and sin.

Let all similar requests for sinful or dangerous indulgences always be decided by authority and not by persuasion, unless, as was mentioned above, you leave your child to decide for himself, that he may learn from experience. This, however, ought to be done very seldom, and with great caution, or else you will find, that while you were endeavouring to disgust him with the evils of sin, you will have been hardening his conscience against its guilt.

Be perfectly honest and sincere with your children at all times. It is truly surprising to what an extent there prevails, even in Christian families, parental dishonesty. How many threats which were never really meant to be exe-

cuted! How many promises never designed to be fulfilled! There are some subjects upon which parents seem to be privileged to practice every art of deception and falsehood. I will take as an example of the rest, the administering of medicine in sickness.

"Come, my child," says the mother, bringing the nauseous potion,—“here is something good for you.”

The child shakes his head, and turns murmuring away, showing by his conduct, that his mother has often told him similar falsehoods before.

"It is good—and you must take it, or else you will not get well; come, take it quick."

The child still refuses, and the parent after a feeble struggle gives over the contest; inwardly resolving to accomplish, by secret artifice, what she has failed of doing by an open lie. Sugar, and sweetmeats, and pleasant drinks are resorted to, to disguise the bitterness of the medicine, and every means taken to induce the little patient to receive the necessary remedy. But the child, who has hardihood enough to disobey a command, will generally have cunning enough to detect artifice, and he will contrive to keep the family in suspense for hours, while he eludes every effort to deceive him into an inadvertent compliance with parental wishes. It is truly affecting at such a time to see, by the looks of suspicion and distrust with which every approach of his parents is regarded, that they have so often deceived him that his confidence in them is entirely destroyed.

But the question will arise, "What shall be done in such a case?" Be open and sincere, and trust to your *authority*, not to deception. "My boy, here is some

medicine for you—bitter medicine; I am sorry that it is necessary for you to take it." If he demurs, bring in the authority of a command; and if that should fail, settle the controversy at once by a mild and calm, but decided appeal to force. If your previous management is what it ought to have been, this last will not be necessary, unless the child is very young; and a few examples of authoritative decision on your part will soon make him as docile and obedient on a sick bed as in any other scene. You say, perhaps, that it is very hard, when one you love so tenderly is writhing with pain, or perhaps in danger of death, to thwart his wishes or add to his suffering. This is true; and duty is in many other cases very painful; but it must be performed.

This case where deception is so common I have taken only as an example. Be honest, and sincere, and scrupulous in fulfilling your word in all things. Never issue a command and annex to it a penalty, with the expectation that the fear of the penalty will be enough, and that you will consequently not be obliged to execute it. Children will generally try you once or twice, to see if you are in earnest. Never make a promise without seeing how you are to fulfil it, and always fulfil it to the utmost,—cordially and readily. Never disguise the truth in any way—never underrate evils which your children have to bear, or difficulties with which they will have to contend—and never exaggerate the advantages which you have procured for them, or the pleasures of the course which you wish them to pursue. Be open and honest in every thing; you have, or ought to have, authority to command;—why will you then ever resort to sophistry to persuade?

6. Above all things, be *honest and sincere* in your efforts to promote the piety of your children. You can do nothing without sincere piety yourself. The mother who endeavours to impress her children with a feeling of gratitude to God, because she coldly thinks it her duty, will fail. Instead of gratitude, she will excite only weariness and loathing. But if the feeling itself glows in *her* heart, it will readily kindle up in *theirs*.

But perhaps some of the parents whom I am addressing are unreconciled to God themselves. They have children whom they are commanded to bring up to piety. If sincere and devoted piety in the parent is an indispensable requisite, what shall they do? It is a hard question—a very hard case. An individual is placed in this world of probation, and God says to him or to her, "Come, and be mine, and in a few years I will call you to a home of perpetual peace and happiness." The beings thus invited hesitate,—look upon the world—upon heaven,—linger a little, and then decide against God, and begin to walk deliberately on in the downward road. They have proceeded for some distance on this awful descent, when a helpless dependent one is committed to their care. They take him by the hand, and lead him on. He knows not whither he is going. He loves his parents—confides in them—and believes fully that they cannot lead him into any danger. He clings, therefore, closely to them, and walks heedlessly on. But the parents feel not entirely at ease; a mother cannot, under such circumstances, if she at all understand them. They accordingly hesitate a moment in their course, and then try to send back their child. They give it religious in-

struction—they teach it the Bible, and send it to the Sabbath-school, in hopes that it will be prevailed upon to return, while *they* go forward in the road to ruin. What madness! Stop, infatuated parent, stop! Seek God yourself, and your child may perhaps accompany you. But he will not enter the "strait gate," if you go on in the broad way.

III. Some general considerations, urging you to fidelity in duty, will close these discourses.

1. *God has placed in your hands an influence over your children which is almost boundless.* We underrate this power. You observe that your child has some fault which you endeavour to remove. Persuasion, entreaty, punishment—all perhaps fail, or secure only partial success; and you say, "How little influence have I, after all, over my child." But you forget that there is an influence of conduct and example as well as of precept, and that very probably, by your own previous neglect or sin, you may yourself have rivetted the chain which you now strive in vain to break by a word.

We can see the influence of parents by observing how national characteristics are preserved from generation to generation. The population of Turkey, of China, of New England, and of every savage island, will in one hundred years be slumbering in the ground, and their places will be filled by others, who will all be substantially alike when they enter the world. The millions of infants who are to compose the next Turkish generation will not, *as infants*, differ from those who are to be our descendants in this happy land,—or from the future throng which will fill the Chinese empire,—or from the babes which open their eyes in the wildest hut or wigwam,

And yet how certainly will every one of these classes, as they come forward into life, receive the traits of mind and the characteristics of their fathers. How certainly will the next generation in Turkey be substantially like the last, and China in the twentieth century be like China now, unless some extraneous cause comes in to produce a change. The power of parental influence is almost unbounded.

2. *The influence which you now exert upon your children will re-act, after many years, with prodigious power upon yourselves.* It is natural that in early life parents should have no conception of the extent to which their own peace and happiness are placed in their children's hands. See that infant; weakness and helplessness itself, it has scarcely strength to sustain its own tottering footsteps, or courage to look without agitation into a stranger's face; dependent for every want, and completely submissive to every command, it can scarcely be said to have a separate existence. It knows nothing—it does nothing, but through parental permission; and if there is throughout the world an instance of complete, unlimited, absolute power on the one hand, and most entire and helpless submission on the other, it is to be found in the empire which such a parent holds over such a child.

But how long can such an empire be maintained? The child advances with an irresistible progress up through the years of childhood and youth; and as it passes on from year to year, the ascendancy which you held over it melts away. One band after another, with which he had necessarily been bound, must be loosened, or it must be broken. You cannot stop the progress of years; you cannot check the advance to

maturity; the mind of your child will expand beyond your grasp; the powers of the being, once so helpless, will rise slowly, but irresistibly above your controul; and he will, ere you are aware, stand forth mature, independent, and free,—to carry forward with an impetus which you might once have guided, but which now you cannot stop, his course of happiness or suffering; to bring down upon your own head the blessings or the curses which you have taught him to procure.

It must be remembered, too, that the bonds by which you are bound to your children,—and through which any fidelity or unfaithfulness which you may now exhibit will return with tenfold power upon your own head in future years,—you cannot sunder. You cannot, should you ever desire to do it, banish affection from your heart. You cannot say, when hereafter he comes to a course of sin and suffering, I will leave him to his own chosen way, and be myself indifferent about his joys and sorrows. No; the cord which binds you to him is too strong. God has fastened it; and the more his wayward propensities may pull upon the knot, the tighter it will be drawn. Even his death will not sunder it. You will linger over his grave, and busy memory will bring back to you the long-passed scenes through which you may have accompanied him. The neglected duty will come up again to view; the indulgence which ought to have been denied will reproach; the recollections of unfaithfulness will sting; and, on the other hand, the severity of affliction will be assuaged by the remembrance of all your sincere and earnest efforts to do your duty, and to prepare your departed child for heaven.

3. You will be excited to fidelity in duty *by looking forward frequently to your approaching separation from your children.* The ties which bind you, however closely, to them, must soon be sundered by death. You must, before many years, see *them* deposited in the grave, or you must bid *them* farewell, while they stand weeping around *your own* dying bed. They may be summoned first; and you will find, as every bereaved parent well knows, that mourning for their loss is the bitterest cup of sorrow which you can drink. You may have wept for other friends before; you may have followed your own beloved parents to the grave; but, in the emphatic language of an afflicted father, you will find "*parental* anguish more deep and keen than *filial*." At such an hour, you will need consolation; and nothing will have greater power to assuage your sorrow, than the recollections of your past fidelity, in training up your child for heaven.

If these efforts have been made, and have been attended by the ordinary blessing of God, your child may give evidence at a very early age of his affection for his Saviour, and of his preparation for another world.

But although you may survive your children, they will probably survive you. You will have to leave them in a world of temptation and danger, with no sufficient protector, unless you can have secured for them the protection of a friend above. When your last hours are passing, and the world begins to recede from view, its various ties will, one after another, be sundered and broken; but, after all others are gone, the bond which connects you with your child will still cling. That link will be the last to be severed; so that when

you are willing and desirous to leave every thing else that is earthly, your heart will still linger about your fireside, and affection for a beloved child will make you cling to life. How happy will it be for you at such a time, to feel that God will be a parent to the orphans,—and that you separate from them only for a time. If your faithful instructions have instilled the principles of piety into their hearts, you can have this happiness: and you can with peaceful resignation commit them to God's care, assured that he will be their supporter in the temptations of life, and their refuge in its storms.

Let these thoughts dwell with you to encourage and to strengthen you in your present duties. While you are making strenuous and faithful efforts to improve the character and strengthen the moral and religious principles of your child, be encouraged by the assurance, that long after these struggles shall be over, you will think of them and dwell upon them with pleasure. On the other hand, remember, that if you set it an example of sin, or act in your management under the influence of indolence or irritation, consulting present convenience without attempting to follow any fixed principles—Oh, remember, that though an act of unfaithfulness may be over in an hour, its memory will last, and it will bite like a serpent, and sting like an adder.

And now let me ask how you are fulfilling the trust reposed in you? When you are surrounded by the family circle, of which God has made you the centre and the

support—when you are seated at your fireside, with those loved ones whom God has committed to your charge, looking up to you for guidance, and example, and instruction,—do you feel the responsibilities which God has laid upon you? Do you preside over those committed to your care, as if you were hoping and expecting to present them at last before the throne of God, that they may be admitted with you to the happiness of heaven? Or is God a stranger in your households? Is the day commenced without asking his blessing; and do you extinguish your evening fire without acknowledging the goodness and mercy by which you have been preserved? In a word, are you training up children for heaven? or are you doing all in your power, by your example and your neglect, to make them neglect God, forget the judgment, and suffer life to pass away, without preparation for the scenes at its close.

A word, before I close, to children. You see the greatness of the load of responsibility and care which God has laid upon your parents. Will you lighten the load, or will you add more and more to its weight, until it presses down your father or mother to the dust! Oh! help them. Be dutiful and affectionate; remember their many labours for you with gratitude; listen attentively to their instructions; and help, by your interest in religion, their own progress in piety. Thus will you smooth their paths here, and be united with them in perpetual peace and happiness hereafter.

## CONGREGATIONALISM.

CHRISTIANITY is a system; but few minds are either able or inclined to assign to each truth its relative station, and to appreciate the symmetry of the whole. The subjects of controversy have often been removed from their proper place, and hence have imperceptibly escaped the dominion of larger principles, which, if fairly applied, would have decided the contest.

The evil result is clearly discernible in the angry and apparently interminable disputes to which the nature of a Christian church has given rise. Controversies on this point have proceeded on the assumed maxim, that the laws relating to a religious community are an extraneous appendage rather than a natural modification of the principles of practical godliness. An essential difference, both in their nature and foundation has been supposed to exist between the rules which regulate an individual and those that relate to a multitude. In the one case, all have acknowledged the ground of obligation to be the will of God; on the other, many have contended, that our only guide is the dictate of expedience. No one has ever complained of a deficiency in the Scriptures respecting the duties of personal religion, but we are frequently informed, that God has given no regulations for the government of the church.

This disjunction between the private and social principles is supported neither by the nature of things, nor the authority of revelation. The rules of personal piety are fully adequate for the orderly and profitable regulation of the many.

If the motives are pure, the detail of their legitimate operation will be acceptable to God, and what better guarantee can we procure for the good and wise actions of a community, than those principles which, while they purify the heart, improve the judgment, and awaken the conviction of human weakness, establish a confidence in the direction and care of the Almighty! If we can safely leave an individual to act according to his own views of propriety, without suggesting purer precepts, or sublimer inducements than the Bible presents, why may we not leave a society to the impulse of its own principles, the merits of whose collective exertions can result merely from the virtue of each member, and whose moral vigour is established and strengthened by sympathy? Let it, moreover, be remembered, that unless we assign to true Christians the entire right of regulating their religious affairs, we have no alternative left but that of resigning the church to the government of the world.

The perfect adequacy, moreover, of the common principles of personal religion to regulate the ordinary affairs and meet the exigencies of Christian communities, will be made apparent by a consideration of the nature of godliness itself. Its essence is love—"love is the fulfilling of the law." Of the twofold aspects of this simple principle, love to man is principally concerned in the management of the public interests of religion; and the legitimate workings of this one principle will secure all the purposes of Christian fellowship. It will incline the



church to receive even the weak in faith; and will induce them to exclude the workers of iniquity, whose presence might prove as injurious to themselves, as it would destroy the peace of the body. A regard to the prosperity of the Christian community and the welfare of the world would suggest the propriety of selecting and supporting competent instructors. Nor would the principle of brotherly kindness be less prompt to convince all, that whatever exertions were requisite to uphold the interests of religion should be required of those only who were willing to make them. What more than these things is requisite to constitute the essential parts of church management? And is not the one principle of Christian love the only legitimate and fully adequate guarantee that all these acts will be well performed? Such a constitution, however, as this, is nothing more than genuine Congrega-

tionalism; and thus the great principles for which our body manifests so warm an attachment are nothing more than a natural modification of practical godliness. Our principles of church government are the principles of religion.

Were, then, the rules of personal piety the only evidence we could plead in support of our principles, as Congregationalists, we can exhibit sufficient authority for our proceedings. It is almost needless, however, to add, that apostolic practice, and direct precept, confirm our views beyond all reasonable contradiction; nor should the friends of establishments close their eyes to the two corroborated and well attested facts, that the decay of piety leads to the first alliance between the church and the state; while its revival in the present day seems to threaten the destruction of that unscriptural coalition.

G.

#### CHURCH RULES AND REGULATIONS.

*To the Editors.*—MY mind has lately been much directed to the consideration of the subject of "Church Rules and Regulations," as they exist in *some* of the Independent Churches of Protestant Dissenters. I say in *some*, for I know of many whose only rule seems to be—"that they shall have no rule at all."

I think much good would be done if pious, able, and experienced ministers would, through the medium of your valuable pages, furnish the public with copies of the Rules by which their respective churches are governed, leaving it to their prudence to attach their signatures or not.

Chillingworth's oft-repeated de-

claration, "The Bible, the Bible only, is the religion of Protestants," has been warped to a purpose that I would hope it was not originally intended to serve. It forms a testudo under which the broadest latitudinarianism can and often does shelter itself. As Goldsmith says: "There is something so magnificent in the sound," that we hardly dare dissect the sense it conveys.

I knew once an opulent member, who, when his minister meekly admonished him for his irregular attendance at public worship, replied, "he would not be priest-ridden." He was one of your "*Bible only*" men. (Matthew Wilks used to say of such men—"No; he would rather be Devil-

ridden. This minister had no church rules.)

I knew another who, though thrice affectionately urged to appear before the church, with a view to reconcile some differences, treated the request with scorn. He was an *Independent*, hated church rules, but would talk about the "*Bible only*;" never had acknowledged any church rules, and never would. He was disowned.

I knew another instance of a person who frequently absented himself from the sacrament, and often worshipped in a parish church. But being an *Independent*, and there being no church rules, he was permitted to live a *religious mongrel*. I will give you another case. A person came to live at ——. He called on the Independent minister, and desired to join his church. He had hitherto been connected with the church at ——. The minister received him with courtesy, but said, It is our rule never to receive members without satisfactory testimonials from the church to which they belong; I will therefore write to —, and I will call on you as soon as I receive an answer. The stranger looked black, muttered something about his being independent, declined the honour of such a connection on *such terms*, said the minister need not trouble himself, left his ministry, and joined another

body, where inquisition was not made. This minister *had* church rules, and the subsequent conduct of the stranger has proved the wisdom of one of them.

I like the word "*Independent*," as it was originally used, full well, but, Gentlemen, has it not, like many words in our language, acquired a conventional (and to some a very convenient) meaning, far removed from the sense it was by our forefathers intended to convey. It would be amusing, were it not awful, to hear some religionists bluster about their *independence*. It is the god of their idolatry. Tell them of their responsibility to the only tribunal on earth which Christ himself has authorized; tell them they are amenable to its decisions, they will survey you with an incredulous contemptuous stare, and tell you "*We are Independents*." From specimens of *such* independency in the churches of Christ, I desire devoutly to exclaim, "*Good Lord deliver us*."

Hoping that some master-spirit will take up this important subject, will expose this hollow, meagre, antinomian, unscriptural pseudo-independency, which arrogates to itself a domination over Christ's people, his ordinances, his laws, and his sovereignty,

I remain, yours, &c.

Θ

#### DECLARATION OF FAITH AND ORDER.

*To the Editors.*—I HAVE read over, with no inconsiderable degree of attention, the "*Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Dissenters*," adopted in May of the present year. I have done so, I most

readily acknowledge, with much satisfaction, especially with regard to its doctrinal statements. If I were disposed to demur with regard to any part, I should refer to the latter division of the document.

On the seventh section, under

this head, it is said, that "The power of admission into any church, and rejection from it, they believe to be in the church itself, and to be exercised *only* through the medium of its own officers." But in the fourth it is declared, "that the New Testament authorizes every Christian church to elect its own officers;" and in the twelfth, "That church officers, whether bishops or deacons, should be chosen by the free voice of the church." Surely this must have been written in haste.

It is quite natural to ask, How then can a church be formed? Can the thing acted upon create the agent? Here the members of a church cannot be admitted without officers, and yet the church chuses their officers!

I am aware that it was not the intention of the writers of this declaration to assume the attitude of advocates or defenders; their

design was simply to furnish a statement of what they conceived to be the views and usages of their brethren in general. To say nothing more of the absolute necessity for the presence of officers in order to the forming of a church, I presume there are not many Independents who would resign to deacons the office of being the medium of admitting and excluding members; or who would hesitate to admit and exclude members, even before they were furnished with officers. It should be stated, however, that it is invariably regarded as the province of the pastor, when one has been chosen, to preside at all church meetings; and that if deacons do so, when there is no minister, it is not so much in virtue of their office, as because they are regarded as leading or chief men amongst the brethren.

TENAX.

#### THE NEW CONGREGATIONAL HYMN BOOK.

*To the Editors.*—I AM glad to find that the "Congregational Union" has appointed a Committee to prepare and publish a volume of Hymns, as a "Supplement" to those of Watts.

On many accounts, such a volume is desirable; but before it is prepared and published, will you allow me, with all deference, to throw out a few suggestions on the subject.

1. The Hymns should be select and specific.

It has never been my good fortune to meet with a "selection" or "appendix" which has reached my "*beau ideal*" of a "Supplement" to the volume of the "sweet singer of Israel." The selections

are, for the most part, too bulky and expensive, and have, by no means, supplied the deficiencies of Watts. They are most copious where Watts is abundant, and defective in those very respects for which a supplementary volume has been thought necessary.

On all the general subjects of devotion and praise, Watts is sufficiently numerous. Hymns suitable to some particular subjects and occasions are chiefly wanted; and these should be so arranged as to be found without the trouble of running through a long index, and turning to twenty or thirty Hymns, more or less, before one can be found adapted to the occasion.

2. The Hymns selected should be suitable for *Congregational* worship.

This is by no means the case with all the Hymns, either in Watts or his successors. Hymns for public worship should be direct addresses to the Deity. Nothing is more inappropriate than lecturing or preaching in prayer. The like impropriety is manifest when the Hymns used on public occasions are mere metrical exhortations, or illustrations of truth and experience in modulated rhyme. Many of our most admired "composures" are poems rather than hymns—descriptions of God and salvation than ascriptions of praise to the Eternal—statements of experience and delineations of character rather than expressions of devout and grateful emotion: in fact, they are addresses to men, and not to God—mutual exhortations, and not united thanksgivings—soliloquies and meditations instead of prayer and praise.

If, in some few cases, it may be deemed proper for a Hymn to commence with a statement of truth, or duty, or experience, with a view to excite devotional feelings, it should terminate with the expression of those feelings in supplication or praise to the Almighty. Montgomery's beautiful Hymn or Prayer is a delightful specimen of sacred song, designed alike to excite and to give utterance to devout emotion. If faulty in any respect, it is that too little opportunity is afforded, by its length, to give expression to the feelings, awakened by the sublime and affecting description of the nature and examples of prayer.

The objection now made does not refer to Hymns designed for private use or secret worship. They may be admirable guides and stimulants of devotion, when the op-

portunity is afforded, to pour out the soul before God. They may instruct and console the mind in seasons of affliction, and trial, and death; but for Congregational worship, let such only be selected and published as can be really sung in public, and furnish a medium for expressing, in a direct act of worship, the desires and the emotions, the gratitude and the complaints of the worshipper.

As brevity will be an important consideration with the committee, they may, probably, find it necessary to abridge some of the Hymns about to be inserted in their collection. This should be done as rarely as possible, and when necessary, the greatest taste and discrimination will be requisite to preserve both the sense and the poetry of the author.

The compilers should, however, scrupulously retain, unless in a case of gross impropriety and inaccuracy, the language, and rhyme, and imagery of the composer. This is not always done in modern appendixes, collections, &c. Verbal and lineal alterations may be detected in many of the Hymns selected both from Watts and others.

John Wesley mutilated several of Watts's sacred songs, and inserted them in his celebrated volume of Hymns. A more modern instance, in our own denomination, of supposed amendment, but really miserable alteration, may be given.

In Watts, 92d Psalm, 1st part, 6th verse, instead of

"Sin, my worst enemy before,  
Shall vex my eyes and ears no more;  
My inward foes shall all be slain.  
Nor Satan break my peace in vain;"

We have

"Sin, their worst enemy before,  
Molests and threatens them no more;  
Anointed with fresh oil, they stand  
A glorious and triumphant band."

How insipid, spiritless, and Sternholdish, compared with the

original! Watts's verse is not in his best style, but there is a unity, an energy, and appropriateness, which we look for in vain in the supposed improvement.

This, it is to be regretted, is not a solitary instance.

3. Haste, in bringing out the volume, should be avoided. Time will be necessary to compare, collate, and perfect the copy. It should not be published until it can be pronounced a standard volume, so that no alterations or transpositions may be required in future editions. If, in the lapse of years, it may be deemed desirable to have additional Hymns, let them be published as an appendix to the previous editions, and published separately also, for the convenience of those who have the older copies. Great inconvenience is felt by the public when every successive edition varies from the former, so as to render previous copies comparatively useless.

An instance of this kind is furnished in Russell's Appendix, perhaps the most popular supplement to Watts in our denomination.

Considerable alterations were made between the first and third editions. If any attempted improvement took place between the third and ninth editions, I have not ascertained, but betwixt the ninth and thirteenth there is very considerable variation. Nearly fifty hymns in the former are omitted in the latter; but in the latter, 120 hymns are not subjoined, but interspersed through the book, so as, in many cases, to alter the position of the hymns retained of the former edition.

The thirteenth edition was published only last year, since which period another edition has come out. It would naturally be supposed, that the improvements on this improvement were at an end;

but in the fourteenth edition, published within a year of the former, there are variations almost as numerous as before. Nearly sixty hymns of the thirteenth edition are omitted, and supplied by others, not in their identical places, so as to preserve the paging and numbering of the hymns alike, but interspersed, in many instances, through other parts of the volume. To this last edition are appended about thirty hymns never before inserted.

When Dr. Rippon thought it necessary to enlarge his selection, some years since, he had the consideration and the prudence to publish the additional hymns as a supplement, with the exception of a few, which were numbered and paged as the second and third parts of hymns already published, so as to preserve the uniformity of the numbers, and to enable the purchasers to have the entire hymns bound up with any edition they had previously published.

This was sufficiently inconvenient, but was a preferable mode of proceeding to the one just animadverted upon.

In conclusion, I trust the arrangement of the volume will be simple and complete—the indexes copious, as well of subjects and texts, as of lines and sections. The price should be moderate. A cheap edition should be published for eighteen pence, that the poor may be able to purchase for themselves. The objects proposed to be assisted by the profits of the volume should be distinctly specified, as an inducement to its more general adoption, that whilst the congregations are uniting in celebrating the worship of Jehovah, they may have the satisfaction of knowing they have assisted in relieving the necessities of their fellow-creatures.

*Somerset.*

A.

## POETRY.

ON THE PASSING OF THE BILL FOR THE ABOLITION OF  
SLAVERY.

[In the following lines the author has availed himself of a privilege generally conceded to poets—that of considering a thing as already done, of the doing of which there exists a sufficient probability. At the same time, in sober seriousness, he is not without his misgivings as to the actual *working* of the bill recently passed in favour of our long-injured fellow-creatures in the West Indies.]

SHOUT, shout for Britain's glory!  
Her fame at length is clear;  
Go write it in her story,  
Aye, write the day, the year,  
When rising in her majesty, she spoke  
The word that shiver'd the oppressor's  
yoke!

Too long her brow was darken'd  
By Slavery's black'ning stain;  
Too long to guilt she hearken'd,  
Nor heard th' oppress'd complain:—  
But now her voice hath hushed the  
sufferer's moan,  
And Freedom now may call her all her  
own.

Her laurels now are greener,  
They bear no wither'd leaf;  
Her scutcheon now is cleaner,  
It hath no line of grief;  
And when her sons their shouts of triumph  
raise,  
No vengeance-asking yell shall mar her  
praise.

The tyrant's chain is broken,  
The persecutor's brand,  
Since Britain's voice hath spoken,  
Drops from his palsied hand;  
And peace and love, that long had ceas'd  
to smile,  
Now shed their blessings o'er each sunny  
isle.

On every side appearing,  
From where their ruins lie;  
The shattered fanes are rearing  
Their hallow'd heads on high—  
Soon to re-echo with the thrilling peal  
Of freedmen singing of the joys they feel.

Shout, for the night is bright'ning  
Into glad and glorious day;  
And the sun of truth enlight'ning  
All people with his ray,  
Is rising fast and faster on our sight,  
Soon to enwrap the nations in his light.

And with our shouts be blended  
His name, the good, the wise,  
Who, since his work was ended,  
Hath sought his native skies;\*  
He waited but to see the conflict o'er,  
Then meekly laid him down—to strive no  
more!

W. L. A.

\* The illustrious Wilberforce—*clarum et venerabile nomen!* Of his death we may justly speak in the language of Plato, regarding that of his master Socrates:—*"Ἦδε ἡ τελευτὴ ἧμιν ἐγενέτο ἀνδρός, ὥς ἡμεῖς φαίμεν ἂν, των τότε ὧν ἐπειράθημεν, ἀριστον καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.*"—*Phædo. ap. fin. en edit. Serrani.*



## REVIEW OF BOOKS.

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### SCOTTISH VOLUNTARY CHURCH ASSOCIATIONS.

*A Speech delivered at the Meeting of the Committee of the Edinburgh Voluntary Church Association. By A. C. Dick, Esq. Edinburgh. 1832.*

*Examination of the Equity and Expediency of Ecclesiastical Establishments. Second Edition. Edinburgh. 1832.*

*The Whole Question of Ecclesiastical Establishments stated and considered. Edinburgh. 1833.*

*Report of the Speeches delivered at the Public Meeting of the Voluntary Church Association, held in Broughton Place Church, on Tuesday, the 29th January. 1833. By Drs. Peddie, Ritchie, and Brown; Reverends W. L. Alexander, M.A.; and David King; and Adam Black and J. W. Hay, Esqrs. Second Edition. Edinburgh. 1833.*

*Report of the Speeches delivered at the Public Meeting of the Glasgow Voluntary Church Association. 12mo. Glasgow. 1832.*

*Report of the Speeches delivered at the Formation of the Perthshire Voluntary Church Association. Edinburgh. 1833.*

*The Voluntary Church Magazine. Nos. I. —VIII. Glasgow. 1833.*

THE above form a pretty accurate list of the more important publications which have recently issued from the press, under the patronage and superintendence of the Voluntary Church Associations of Edinburgh and Glasgow. Of the existence of these societies, as well as of their avowed object, our readers must be already aware. Their institution forms one of the most remarkable events of the present day, and the success which has attended their efforts, one of the most palpable indications of the progress of public opinion towards the final settlement of the very

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important question that has given rise to their formation. Every thing connected with them is deserving of notice, as peculiarly illustrative of the spirit of the age, and of the necessary progress of truth. The part of the island in which they have arisen—the individuals by whom they have been principally supported—the unparalleled rapidity with which they have been multiplied over the whole face of the country—and the extraordinary and almost incredible success which has attended their exertions, as exhibited not merely in the numbers that are starting up in every direction, to support and advocate their cause, but still more in the state of almost infatuated desperation, to which the clergy and their adherents have been driven by them—are circumstances which combine to render them subjects of interesting and important consideration to every reflecting mind. Their existence is, in fact, one of the phenomena—one of the “*daring instances*,” to use the language of Bacon, upon a correct appreciation and accurate comprehension of which depends, in no small degree, our proper estimate of the real character and obvious tendency of the age in which we live. They are, in a peculiar sense, the institutions of the *present* day. The man who, twenty or thirty years ago, should have predicted their existence, would have been laughed at for his folly. At that time Dissenterism in Scotland was a thing hardly known,

5 D

and very little thought of. Confined to the comparatively unimportant body of Congregationalists, it had no existence, save in a few of the larger towns, and even there, speaking generally, its light was but dimly exhibited. The great mass of the people was divided between those who conformed to the Establishment as it is, and those who conformed to it as they thought it *ought to be*. Respecting the propriety of an established religion, there was no question between the Presbyterians of the church and the Presbyterians of the Secession, or of the Relief. The *jus divinum* of a civil establishment of Christianity was a matter which no one ever presumed to call into discussion; it was tacitly admitted on all sides, and the whole force of their controversies turned upon certain abuses, as they were then termed, which had insensibly crept into the system, and which, to one party, appeared, if not positive ornaments, at least very harmless appendages, while, to the other, they seemed the fatal sources of all those evils which now they have learned to trace to a deeper and more permanently influential cause. But, firmly as their attachment to an establishment of religion by the civil power was held and expressed by the early seceders, they had, in retiring from its communion, taken the first step towards arriving at a sounder conclusion and juster views of ecclesiastical polity. They had emerged from the region of interested prejudice into a more open and expansive field. They had escaped from the "castle height of intolerance;" and though not a few of its obscuring and obfuscating influences still lingered around them, they were, nevertheless, happy in having exchanged its dim and loaded atmosphere for a

clearer and healthier scene. They had placed themselves, in fact, in a situation to be affected by the salutary influences of public opinion; so that instead of locating their camp by the side of the stream, as a melancholy and pining landmark of by-gone times, they were necessitated to embark upon its surface and follow, or, as they might, direct its course. The consequence has been, as might have been expected, a growing attachment to truth for its own sake, and a gradual relinquishment of former opinions for those which are more in accordance with the demands of reason, and the prescriptions of the divine word. With very few exceptions, the entire body of the United Secession Church, as well as of the Relief Synod, may be now considered as decided opponents of any civil establishment of religion. To this desirable consummation various incidental circumstances, all arising, however, out of the progress of public opinion, have greatly contributed; but, perhaps, the credit of it is mainly attributable, in so far as human instrumentality is concerned, to the masterly productions of Mr. Marshall, of Kirkintulloch, and the late Mr. Ballantyne, both ministers of the United Secession Church. The work of the latter, entitled "*A Comparison of Established and Dissenting Churches*," is distinguished at once for the vigour of its reasonings, and the minute accuracy of its multifarious details, and has not, as far as we are aware, received any thing in the shape even of a pretended reply. Against the publications of Mr. Marshall, however, the adherents of the Scottish Establishment have directed all their energy, and by so doing, have materially advanced the cause they wished to destroy. The mingled insolence

of their vituperation, and flimsiness of their arguments—the loftiness of their assumptions admirably contrasting with the emptiness of their reasonings—and the truly Stanhopian style in which they “expressed feebly with their forcible voice” the very elevated notions on matters of ecclesiastical polity, which it pleased them to entertain, produced an impression of the utter weakness of their cause in the public mind, which is still exerting its influence in undermining their position, and loosening the hold which the established clergy have long had upon the respect and esteem of the people of Scotland. So strongly, indeed, was public attention excited to the question, that the adoption of some means by which *correct* information on the question should be circulated, and especially by which it might be preserved in the form in which it was originally broached, as a *religious* question, having reference to the grand principles of the kingdom of Christ, and not as a mere question of political expediency, the general aspect of which might change with circumstances, became a measure not only advisable, but absolutely necessary. As the most likely means to accomplish this end, *Voluntary Church Associations* were formed; the object of which should be the defence and propagation of correct and scriptural views of the nature of the Christian kingdom, and the various principles and requirements of Christian law. Of these the first formed was that in the metropolis, which had its origin in a friendly conference of the several ministers in the city and neighbourhood, whose sentiments were in favour of the principles of dissent, together with some of the most efficient and public spirited laymen connected with their respective congregations. At this

meeting, individuals of various religious bodies were present; Presbyterians, Congregationalists, (both Baptist and Pædo-baptist,) and Episcopalians. The mention of the last class may, perhaps, surprise some of our readers in this part of the island, but they must bear in mind, that though, in England, an Episcopalian is almost synonymous with a Churchman, the case is very different in the north. There an Episcopalian is, by law, a Dissenter; and in such a case, what a man is, *de jure*, he is very apt also to become *de facto*. Be this, however, as it may, no man, as we have been given to understand, was more active or zealous in forming the Voluntary Church Association at Edinburgh than the excellent and talented minister of St. James’s, in that city. At a subsequent meeting, a committee was appointed, a declaration of fundamental principles adopted, laws and regulations formed, and certain resolutions passed, all of which were immediately published in the leading newspapers of the city. In a short time the formation of a similar society was announced at Glasgow; and the example was speedily followed in almost all the towns and principal villages of Scotland. The Edinburgh and Glasgow Societies thus committed to the public, began to issue tracts in defence and exposition of their principles; and public meetings of both societies were soon after held, at which resolutions were passed, and speeches delivered, which were subsequently published under the titles prefixed to this article. Of these various publications it is not our intention to enter into any thing like a formal review; but a few remarks upon the important principles which they so ably advocate, as well as upon the plan which the Societies,

by which they are issued, have adopted of propagating their sentiments, may not be altogether uninteresting or unprofitable to our readers. In presenting these remarks, we shall studiously avail ourselves of every opportunity of allowing our northern brethren to be the exponents of their own sentiments.\*

The first principle laid down and established by these Societies is, that civil establishments of religion are founded on the assumption of a right on the part of the magistrate, which neither reason nor religion authorises. Such Institutions have appeared in different forms, some more grossly subversive of the rights of conscience than others, but in every, even their mildest, form they are liable to the objection just stated. For what are the essential elements of an Establishment? According to Dr. Paley, they are—"1. A clergy, or an order of men secluded from other professions, to attend upon the services of religion; 2. A legal provision for the maintenance of the clergy; and 3. The confining of that provision to the teachers of a particular sect of Christianity." Now placing the first of these elements out of the question, as not in itself a *distinctive* feature of an establishment, though, of course, essential

\* Besides the pamphlets directly published under the superintendence of the Voluntary Associations, the agitation of controversy has called forth many very able treatises upon the voluntary side of the question. Among these the *Sermon* of Dr. Wardlaw, recently noticed in this periodical, the *Considerations on Ecclesiastical Establishments*, of Dr. Heugh, and the tract entitled "*Ecclesiastical Establishments, opposed alike to Political Equity and Christian Law*," by Rev. D. Young, of Perth, are entitled to particular mention. We have read nothing better on the subject than some parts of Mr. Young's masterly production.

to it, let us see what the realizing the other two elements involves. Paley admits that the Established Church is only one sect among many, not originally possessing any superior claim to the favour of the civil power, over the others, but raised by that favour to the distinction of being legally supported—that is, at the public expense. In raising this sect over others, it is obvious that the civil magistrate assumes to himself the right of deciding what is right and what is wrong in matters of religion, not for himself, in which case he would be acting not only harmlessly, but well; but for others, for the entire population in fact, over whom he exercises power. Selection must imply decision; and the decision of a magistrate, in his official capacity, is a decision not for himself, but for the public. Now is this a right with the possession of which any human being ought to be intrusted? Has not God addressed the truths of his word to men as individuals? And will he not reckon with them as individuals for the way in which they have received his message? If so, whence comes the right of any one man to judge or interpret authoritatively for another? Is not this to make religion consist, not in the belief of the truth, but in the belief of the magistrate's opinion of the truth? Surely there is presumption here!

It will not do to say, in reply to this, that this is an extreme view of the case, and that no such violation of the rights of conscience, as the above remarks would seem to imply, is ever likely to be perpetrated by any Christian government. We question very much whether an appeal to history would not bear us out to the fullest extent of our statement; but this is not the point now in hand. We

are arguing upon the validity of a right, unquestionably and of necessity assumed by the civil magistrate in establishing "a particular sect of Christianity;" and our objections are not to be parried by an appeal to the *mode* in which circumstances, or the pressure of advancing civilization may compel him to use that right. If the assumption be unjustifiable in itself, it matters not to the argument in what degree it may be exercised. The man that swindles another out of his property is not so bad, perhaps, as the man who knocks another down, and takes his property by force; but we have yet to learn, that the *right* of the former to what he meanly pilfers is more justifiable than that of the latter to what he boldly steals.

But here we are met by the argument, that it is not the will of the chief magistrate that determines which sect is to be established, but the will of the majority of the nation, which will, conveyed to him by the proper channels, he enacts into a law. This certainly presents another view of the question, but one which, as far as we can see, is quite as objectionable as the former. We must, no doubt, grant, that if the majority of a nation are determined to have an established religion, the minority must, of course, submit; but surely this does not settle the question of right, or prevent the minority from asking, whether, in so acting, *might* may not be mistaken for *right*. Upon what principle is the claim of the majority to dictate in matters of conscience to the minority to be defended, if the claim of one man over another be rejected. Surely what is individually wrong can never be collectively right; nor can that which is a crime in one man become less a crime by being divided among thou-

sands. It is useless to say, that the opinion of the majority is more likely to be correct than that of a single individual. Perhaps it is; but the question is—has the majority a right to enforce what is even correct against the conscientious convictions of their countrymen? Besides, in such a case, who is to be judge of what is correct and what is not? It is affirmed, that the majority must be *infallibly* in the right? Does not experience testify to the contrary? and will not common sense accord in the verdict? Let no one fling at us the trite maxim, "*Vox populi, vox Dei.*" In matters of religion, the voice of the people, as a people, never has been the voice of God, and never will be, until the kingdom of Christ is established in the earth. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

When we come to look at the *practical* adjustment of the question, we find the advocates of this principle sadly perplexed by certain untoward circumstances, which tend to place them in the awkward dilemma of either consenting to the establishment of gross error, or to an acknowledgment that, however they may talk of the will of the majority being the rule, it is, after all, the will of the chief magistrate that settles both the *credo* and the *agenda* of an established religion. Let us suppose, for instance, that the magistrate is himself one of the minority, and the question comes to be—What is he to do? Is he to legislate against his conscience, and employ that power, for the exercise of which he is responsible to God, in the support, defence, and propagation of what he confidently believes to be error? Or is he to have one conscience for himself and

another for his people? Or if he happen to reign over more nations than one, is he to have a separate conscience adjusted to the prevailing system in each? According to this view of the subject, the position of our Sovereign, or rather of his established conscience-keeper, the Lord Chancellor, is not much to be envied.

"In England" says one of the speakers at the Edinburgh meeting, "the conscience is Episcopalian; so much so, that we have been told, did his Majesty enter a dissenting meeting-house, he would hazard his crown. Well, does his Majesty come to Edinburgh, he, though the head of the Church, must become a Dissenter like myself (doleful thought!) or the Chancellor must produce a Presbyterian conscience. Again, does he touch at Dublin? (and why not?) he must assume a '*Church-of-England-in-Ireland*' one: Does he pass over to his Hanoverian dominions? (and why not?) a Lutheran conscience must be produced. Does he visit Canada? he must obtain a Papish conscience; aye, and if he pass into India, why should he not have a Brahminical conscience?"—*Dr. Ritchie's Speech*, p. 11.

To burden the head of the church with so large a store of things so difficult to keep as conscience generally proves to be, is, to say the least, not quite dutiful in those who owe their "beloved Establishment" to his bounty. But, seriously, these questions present a difficulty to those advocates of establishments, who hold that the religion of the majority should be the religion of the state, which they have never honestly and fairly met. The point still remains by them unsettled, what is to be done when the majority is grossly in error? They easily perceive that to establish error would be wrong, and they as clearly perceive that not to establish it in the case supposed is to abandon the principle on which they would defend establishments. Do they, then, give up their argument? Oh no! They cannot es-

cape one of the horns of the dilemma, but in order to make their seat on it somewhat easier, they wrap around it the webs of a dishonest sophistry, and with consummate effrontery tell their auditors, that instead of being the place to which, by the force of their assailants, they have been involuntarily driven, it is just the place which, of all others, they most prefer and rejoice in.

Thus, in a work lately published, we are told, "that it is the law of all society, and the first principle of political right, that the minority yield to the majority," and that "if we deny this principle, we overturn the basis of government, and refuse subjection to all authority." By and bye, however, the author recollects that, according to this principle, as applied to the civil establishment of religion, the establishment of Ireland should be popish. Alas! how often do those awkward, stubborn things, facts, spoil the nicest theories! But the author, nothing daunted puts a good face on the matter, and thus dissertates: "Ireland, like India, is in peculiar circumstances; and it were a violation, not of the duty of our government only, but of the clearest principles of political prudence, to follow the will of the majority of that nation, and establish a religion which is not only false, but unfavourable to civil order and to the temporal interests of society." So after all, it seems that there are cases in which the minority may refuse to yield to the majority, without "overturning the basis of governments;" denying "the first principle of political right;" and breaking "the laws of

\* Defence of Establishments. By the Reviewer of Mr. Marshall's Sermon, in the Edinburgh Christian Instructor. p. 60.



all society:"—when, namely, the minority happens to include the *men of power*. But is not this a virtual relinquishment of the principle upon which this author defends establishments? And would it not have been a few degrees more honest, though not, perhaps, quite so pleasant, to have admitted the difficulty, rather than to have sought to confound truth by all this pedantic jargon about "civil order," "political prudence," and "temporal interests of society?"

We have dwelt more at length than we at first intended, upon this branch of the controversy, but the prominence which the circumstances of the discussion, as carried on in the North, have given to it, must be our apology. We now proceed to the second great charge urged by the Voluntary Church Associations against civil establishments of religion; viz. that they are *unjust*. On this head let us hear Dr. Ritchie.

"Are not civil establishments unjust to the Christian whose lot has unhappily been cast *within* their pale, as depriving him of the opportunity of doing his duty, by supporting the ordinances of religion; and thus filching from him a privilege bequeathed to him by his Lord? They are assuredly unjust to the *Dissenter*, shutting him up to the painful alternative of homologating\* what his conscience tells him to be sin, or of suffering for his refusal; compelling him to pay for a commodity which he never receives, and does not ask, because he does not need it! What should be thought, Sir, of a merchant who claimed the power of compelling all and sundries to become his customers, and who had the assurance to say to the recusant, Well, you may go, if it so please you, to another shop; but since mine is open, for every pound you expend elsewhere, you must lay your account to pay me twenty shillings? How would a state-clergyman feel on being presented with a bill by a merchant whom he had never employed, and being pressed, under pain of immediate imprisonment, to pay down

the amount, on the plea that he *should* have employed him? Yet this, so far as I can see, is a case parallel to the claims of an established clergyman upon a dissenter. Is not one reminded of Virgil's oxen "*Fertis aratra non vocis*?" Are not establishments unjust in securing provision for the man who does *not* work, and making none for the working man *because* he works? Are they not unjust, as constituting an *exclusive* sect, and thus depriving the religious community of talents which, otherwise, they might command, and which they, not unequivocally, shew, that were it in their power, they would prefer."—*Speech at the Voluntary Church Association Meeting*, p. 101.

These sentences are not, perhaps, remarkable for the purity of their English, or the elegance of their construction, but they contain a forcible and common-sense view of the injustice of establishments of religion by the civil power, which must commend itself to the mind of the honest inquirer. We must confess we share in the obtuseness of vision which prevents Dr. Ritchie from seeing wherein an established sect of merchants, or tradesmen, or lawyers, or physicians, would be one whit more unjust and unequal than is an established sect of clergymen or religionists. And yet were such a thing to be attempted, how loud would be the outcry! how furious the opposition! unless, indeed, the very proposal of such a measure were received with such utter scorn and derision as to render all opposition needless. It is only the influence of habit and old association that makes men slow to discover the same iniquity in the civil establishment of religion. Antiquity has thrown its cloak over these institutions, and men have insensibly succumbed to an imposition which they imagined to be proper only because it was old. But who does not see that here prejudice has usurped the place of reason, and lingers, *pigris radicibus*, unwilling to be torn from its illegitimate elevation? A measure, originally bad,

\* "Homologating," Anglice, *acceding to*. Reviewer.

does not, surely, become better by merely becoming older. In that case, rotten boroughs and slavery would have been two of the best things connected with our institutions and policy; and the groans of certain individuals over their extinction must be revered as noble regrets of patriotism over the departed glories of our country! It is well for the interests of the nation that our statesmen were of a different opinion; and we trust the time is not far distant when the same course will be pursued by them in matters of ecclesiastical legislature, which they have already, with so much honour to themselves and advantage to the country, adopted in reference to our representative system and colonial relations.

The charge that civil establishments of religion are unjust, has been met by the assertion, that such institutions are public benefits, and ought therefore to be supported at the public expense. This, however, we must deny; for such institutions have always appeared to us in a very different light from that of being, generally speaking, benefits to any but those who are supported by them. The argument, as it is commonly stated, sounds plausible enough, but it is as gross an instance of what logicians call *fallacia equivocationis* as can well be imagined. Surely, say its propounders, the establishment of a religion in a country must be a public benefit; and when this is granted, as by every Christian it must be without hesitation, they ingeniously fill up the syllogism with, "the Church of England (or Scotland) is an establishment of Christianity; therefore it is a public benefit." But who does not see, that in the middle term of the syllogism, the meaning of the words "establishment of Chris-

tianity," is very different from the meaning of these same words in the major term. It is one thing to approve of an establishment of Christianity in the *proper* sense of these words; it is quite a different thing to approve of it in the *conventional* sense which these words have had affixed to them. Nothing, we conceive, can be a greater blessing to a nation than to have Christianity established among them, on the foundation of its own intrinsic truth and importance; but to establish it upon acts of parliament and statutes of human authority, we must ever hold to be a reflection upon its excellence, an impediment to its progress, if not an insult to its author. We shall have more to say on this head by and bye.

In the mean time we must notice a somewhat novel reply to the objection above urged, respecting the injustice of establishments of religion, which has been recently, and in a most triumphant manner, brought forward by some of their northern defenders. It is, that the Established Church costs the country *nothing*, and is therefore itself very unjustly treated when charged with injustice. The Established Church cost the country nothing! How strange this sounds in unsophisticated ears! Never did half-fledged metaphysician so much astound his fire-side auditory by his convincing demonstration, that there is no heat in the fire, or sweetness in the sugar, as the boldly-made assertion of the northern apologists of establishments must astound some of our tithe-burdened and priest-oppressed readers. What! they will say, are nearly seven millions of tithes annually drawn from the industry of the country *nothing*? Are church dues and rates, in all their varied complexity of hue and character, *nothing*? Do the stones and timbers of each new

church that rears its spire under the fostering influence of parliament amount to *nothing*? If this be true, what ungrateful, impenetrable wretches we must be! How horrible to be sitting here grumbling about the burden of tithes, and all the rest of it, while after all, our rector, worthy, godly, disinterested man, has been so assiduously taking care of our souls (though to be sure we never saw him) absolutely for nothing! But our readers are tired of wondering and exclaiming, and are anxious to hear more about this wonderful discovery which has been so opportunely made, just in time to save the falling fortunes of the "venerable Establishment." Let them, then, peruse the following paragraph and they will see the whole matter seriously stated and seriously refuted, though this latter, perhaps, is rather more than it deserves.

"It has, indeed, been frequently of late distinctly stated, that there is no such thing as a compulsory support of religious institutions in this our land; and the amazing assertion has been hazarded, that with some trifling exceptions, not worth mentioning in so great a question, the established churches do not cost dissenters—do not cost the country—a farthing.

"In reference to the first of these assertions, nothing is so wonderful as the temerity of him who made it, if it be not his simplicity in supposing it possible that it would be credited at a time when every newspaper brings accounts of sales in a neighbouring country, under the protection of the military, of corn and cattle, distrained for tithes refused to be paid, and in a city where it is no very uncommon sight to witness the sale of household furniture poidned\* in consequence of the refusal to pay minister's stipend.

"The second assertion may require, if it do not deserve, a little more attention. It is the opinion of some of the best-informed political economists, that tithes and teinds are in reality a tax on produce, which, like every other tax of the same kind, is paid by the consumer, so that every consumer of agricultural produce pays his share of all the expense of

our ecclesiastical establishments. But, whatever there may be in this, there is another view of the subject, which makes it evident that these establishments are supported by public property, and that of course every one of that public, to whom the property belongs, pays his share of the expences; and were this portion of public property otherwise employed, would be relieved, to a certain extent, from the burdens under which he labours. Whatever may be considered as the nature of the tenure by which the Roman Catholic Church held her property, there can be no doubt that that property, whether justly or not, was confiscated by the public authorities, at the time of the Reformation, and thus became public property. A part of that public property was given, in many instances, I believe, unwisely and iniquitously given to private individuals; but it was *given*, irrevocably given. Another portion of it was assigned as a fund for paying salaries to certain politico-ecclesiastical functionaries, for the performance of certain services. This portion did not, certainly, cease to be public property, any more than the funds appropriated at different times for the payment of the army or the navy; and if this country, in the course of those changes which time brings round, should find that the services of the army, or the navy, or the clergy, may be dispensed with, it is obvious that the competent authorities, *i. e.* the legislature, have a right to give a new direction to these funds, to withdraw these salaries, with an equitable regard to the claims of the present incumbents, and apply them to lessening the burdens which press on the community, or to any other important public purpose. It was a silencing remark lately made to a zealot for establishments, boasting that what is styled church property was as good property as any landed estate, 'I should like to see the progress of writs.' In this way it must be apparent to all, except to those who will not see, that even in this point of view, we have personal interests in the affair of civil establishments of religion, which should protect us from the charge of being 'busy bodies,' intermeddlers in other men's matters,' in endeavouring to obtain an arrangement respecting this large portion of public property, such as strict justice, as well as good policy, demands."—*Dr. Brown's Speech at the Edinburgh Voluntary Church Association Meeting.* Pp. 34, 35.

So much for the paradox of an expensive establishment costing the country nothing. It turns out, after

\* "Poidned," Anglice, "legally seized."  
Rev.

all, to be nothing more than the old trick of attempting to claim for property which was bestowed upon a set of public functionaries, and for the public use, the same sacredness and indefeasible security which is conceded to property held by private individuals for their private advantage. This question was long ago settled by Mr. Goulbourn, when, as Secretary for Ireland, he brought into enactment the Irish Tithe-commutation Act; and it was, perhaps, the only good that Act ever did. Our present ministry seem also to have a notion of the truth in this matter: they have not yet, however, done much to lead the people to expect any very extensive application of the admitted principle, to the regulation of our ecclesiastical affairs.

We now come in course to the objection urged against ecclesiastical establishments, from their *unscripturalness*. The attention of our readers, however, has so recently been directed to this point in our Review of the Sermon of Dr. Wardlaw, and the Pamphlet of Mr. Redford, that we shall content ourselves with simply presenting them with the following extract from one of the speeches delivered at the meeting in Edinburgh on this point.

"They are *unscriptural*, because, in the first place, there is no statement or precept in the scriptures of the New Testament by which they are authorized: while all those arguments which some of their defenders have drawn from the Old Testament, are founded on an obvious misapprehension of the facts of the cases appealed to, and gross misapplication of provisions adapted to *peculiar circumstances*, to circumstances which have nothing of this peculiarity, and which, consequently, afford no legitimate points of comparison. And *secondly*, because in the New Testament there are many precepts and institutions, the entire tendency of which is opposed to the principle upon which all ecclesiastical establishments proceed, that of employing *compulsion* in

matters of religion; and which, in point of fact cannot be observed, and are consequently neglected by all who are in connection with the national church. I allude, at present, more particularly, to those injunctions so frequently laid upon all the primitive churches in reference to the exercise of liberality to their pastors as well as to the poorer members of their body. In all the passages which relate to this subject, the combined duty and privilege of believers in this respect are distinctly stated and enforced. All such precepts, however, establishments completely set aside. With them the scripture mode of procedure on this subject is a thing unknown. Their appeal is not to the *liberality* of their followers, but to the *law of the land*; and with an audacity that amounts almost to impiety, they presume to absolve the great majority in their communion, from an obligation which the word of God has rendered binding upon every professing Christian, and to lay it upon a body of men, upon whom, as a body, it can never be a duty, and to whom it conveys very little of the idea of a privilege. In this particular, then, not to mention others, establishments of religion have obviously departed from the model of church order set before us in the word of God, and by so doing have merited the charge which we bring against them of being unscriptural. And here I may be permitted to say, that it is on this charge that we found our strongest objections to such institutions. In the full spirit of that noble sentiment of Chillingworth, that 'the Bible, the Bible alone is the religion of Protestants,' we protest against every thing that would interfere with its exclusive right to be considered as the only and all-sufficient rule of faith and duty. To place by its side any thing of man's devising—to pretend to eke out its requirements by any schemes of human policy—above all, to presume to substitute for its injunctions the plans and the projects of finite and imperfect reason, we hold to be a heresy too enormous to be palliated, and too dangerous to be overlooked. It was this which first degraded Christianity, and stripped her of her celestial panoply; it was this which enslaved her professors for so many ages to the man of sin; and it is this which still, in a great measure, deprives her of her native vigour, and prevents her from achieving her destined triumphs."—*Mr. Alexander's Speech*, pp. 19, 20.

The last objection urged against civil establishments of Christianity,

in the publications before us, relates to their *impolicy*, or if we might use such a word, their *unwisdom*. This charge refers to the evils which flow from such institutions, both in a political and a religious point of view; to the disturbances which they have been the means of provoking in civil society; to the sectarianism which they have introduced into Christ's church; and to the disastrous influence they have had in fostering a spirit of infidelity, and otherwise impeding the progress of the Redeemer's kingdom. To some of our readers, perhaps, these charges may appear not a little strange. It may, for instance, seem almost ridiculous to speak of *sectarianism* in connection with a church whose primary boast is in its unity, and whose prevailing argument against Dissenters is that they are divided and disunited. But though strange, the charge is neither new nor untrue. We would simply ask those who are displeased with it, to answer the question, Would sectarianism (in the proper sense of that term) among Christians have been half so common as it is, had there never been an established church? And, in point of fact, which are the sectarians—those that remain on the same level with their brethren, in the position in which Christ placed them, and with the religion of Christ as it was first delivered to them; or those who have separated themselves from the church universal, and allying themselves to the powers of the world, have thrown around them the barriers of human ordinances and earthly policy, to the exclusion of the entire body of Christians who hold the same faith, and trust in the same Saviour, and look for the same hope, but cannot submit to the same disgraceful compact with the children of the world?

Nothing, indeed, is more common than for the adherents of the Church to taunt their Dissenting brethren with being schismatics, and disturbers of the peace, in the body ecclesiastical; but no charge can be more unfounded.

"We throw back," says Dr. Brown, "the accusation on those who have cast it on us. The civil establishment of religion is that 'root of bitterness' which has been so productive of the poisonous fruits of civil broils and religious animosities; and till 'this plant which our heavenly Father never planted is rooted up,' neither undisturbed peace in the state, nor cordial union in the church, can be rationally anticipated. They are the friends of peace and union, not who cultivate this parasitical plant, but who endeavour, by peaceful means, to extirpate it as the great cause of discord and division. What is it that keeps those members of the Church of Scotland, who are really attached to her doctrines, and worship, and government, and discipline, apart from their Presbyterian brethren, but the barrier of civil establishment? And what is it that keeps these dissenting Presbyterian bodies separate from each other, but controversies which, but for civil establishments, never could have had an existence, and which could not long survive the destruction of that which has occasioned them."—*Speech*, p. 40.

With regard to the influence of establishments upon the interests of genuine Christianity, some of their adherents have adopted and advocated very extraordinary sentiments. In perusing some of their statements, one would almost be tempted to imagine, that they really were of opinion, that the religion of Jesus Christ depended for its very existence in the world upon the aid of the civil power. They speak of the "fall of Christianity," of the "destruction of religion," of the "ruin of the church of Christ," as the consequences which would necessarily flow from the dissolution of the connexion between church and state; just as if the King of heaven could not maintain his own cause in the world, unless he was assisted by

the countenance, and aided by the support of the princes of the earth. Surely, if such be the inherent imbecility of Christianity, it is extremely unaccountable that it should have been left so long to struggle with opposition from the temporal power, and in spite of all that opposition, should have achieved its brightest triumphs, and won for itself its highest honours. How strange that this aid should never have been sought either by Christ or his apostles; and not only so, but should, even by them, have been studiously neglected, and obstinately refused! Upon what principle, under this supposition, are we to account for the declaration of our Saviour before Pilate, "My kingdom is not of this world;" or for that of his faithful Apostle, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ?" Shall we say, (as some have done,) that such sentiments were merely *accommodations* to the peculiar circumstances in which those who uttered them were placed? But is there not impiety and ignorance of the characters of Christ and his Apostles in such a supposition? And even if it were admitted, (to which, however, we never for one moment can consent,) would it not still recur as somewhat strange, that in all the recorded discourses of our Saviour, as well as the writings of his Apostles, there is not a single anticipation of the approach of better times, or a single instruction to the church how to act when such times should dawn?

But passing from this negative

objection to the religious utility of ecclesiastical establishments, let us hear what really are the advantages which an alliance with the State is supposed to confer upon Christianity. These, as commonly stated, are twofold; the provision thereby made for the religious instruction of the people, and the security thereby furnished for the preservation of uniformity in religion. With regard to the latter, it may suffice to remark, in the first place, that a uniformity of opinion, to be obtained by other means than those which the Bible prescribes, is at least a very dubious species of advantage; and, secondly, that as no establishment can certainly secure itself against error, it is very possible that the uniformity it secures may be a uniformity of mistake or heresy, in which case, what was intended to be an advantage to Christianity may form one of its most serious injuries. The former of these supposed advantages requires a more lengthened examination. Its whole force, as an argument for establishments, rests upon the assumed premises, that, by such institutions, the religious wants of the people are really supplied, and that this could be done in no other way. Now, both these assumptions may, in a few words, be shown to be unfounded. In the *first* place, it will be observed, that establishments provide not the certainty of religious instruction to the people, but only *men* who are paid to teach the people, but who may teach or not, as they please. Secondly, As already hinted, an establishment gives no security that the article, when it is distributed, shall be genuine; for as aversion to the self-denying doctrines of Christ is natural to man in whatever station of society he may be placed, it is as likely to be found in the salaried



agents of the state, as in the people to whom they minister; nay, as such institutions are furnished with not a few "splendid prizes," they are almost certain to secure the services of men whose only desire is to eat the flesh and sell the fleece of the flock which they neither are able nor willing to feed. Thirdly, It is not to be forgotten, that the people can take care of themselves. If they want religious instruction they will pay for it of their own accord; and if they do not want it, they will never be made to feel its value by being *compelled* to pay for it. Fourthly, The most extensive experience, drawn from the history of Christianity, both in ancient and modern times, has amply shown that the principles of that religion may be instilled into the minds of the people in a manner the most efficient and the most beneficial, by voluntary effort, without the aid of so expensive an apparatus as an establishment. And lastly, An establishment must always be an imperfect mode of providing for the religious wants of the community, from its inherent inability to adjust itself to the varying shapes which that community is perpetually assuming. The conclusion, therefore, to which we are brought is, that Christianity has power within herself, so long as she is left to herself, and the protection of her almighty Author, to rise superior to every obstacle, and diffuse her blessings in every direction; while establishments are only clogs to retard her progress, or at best, but clumsy attempts to supply from an extrinsic source, that vital energy which they have themselves subtracted from the Christian church. "Many glorious things," says Bishop Hoadly, "have I read and heard on all sides, about the flourishing state of the church of *Christ before Constantine*; and many melancholy

and terrible accounts *from and after* that time, till by degrees it became, in the corrupt state of the Church of Rome, the *sink of hypocrites, and the sanctuary of Athiests.*"\*

That civil establishments of religion should be thus not merely of no advantage to the cause of Christ, but positively mischievous to it, will not be wondered at by those who have considered the various elements of evil with which such institutions are necessarily charged. Into the wide field which any attempt to illustrate these points would lead us, we have neither time nor space to enter, but we cannot refrain from asking, if a system of which it is an essential part to make the spiritual guides of the nation the stipendiaries of the government, and which consequently goes directly to foster indolence in them, and feelings of indifference to them, nay, of estrangement from them, in the minds of the people, can be otherwise than injurious to the cause of Christianity in the land? Hume, in his hatred of Christianity, did not overlook the importance of establishments in subserving his own cause. "The most decent and advantageous composition which the civil magistrate can make with the spiritual guides," says he, "is to *bribe their indolence*, by assigning stated salaries to their profession, and rendering it superfluous for them to be further active than merely to prevent their flocks from straying in quest of new pasturage." The latter clause of this remarkable sentence is extremely characteristic of the arch-sophist by whom it was penned. Nothing can be more obvious than that it is thrown in merely to hide from the cursory reader the sly infidelity of what precedes. Hume's life was

\* Letter to Dr. Snape, quoted by Dr. Brown. Speech, p. 40.

in a great measure spent in seeking to steal the minds of the people away from Christianity, but he found in the zeal of their "spiritual guides" an obstacle which perpetually flung him back in his efforts. This he imputed in them to a mere desire of worldly gain, and therefore he looked to the endowment of all teachers of religion, by the state, as a very "decent and advantageous" method of silencing their opposition. Hume was perfectly aware that, however he might find his *literary* antagonists among the established clergy, it was among the dissenting teachers that the most active and efficient opponents of his infidelity were to be sought for; and he saw no other way of closing their mouths, and paralysing their exertions, than providing for them the soporific of a state-bribe. It is well the attempt was never made, else it is hard to say but the Infidel might have triumphed.

With these remarks we must close this somewhat hasty sketch of the course of argument pursued by the members of the Voluntary Church Associations. The publications enumerated at the head of this article we cordially recommend to the diligent perusal of all whose minds are unsettled on the various points of this great question, as well as of those who are interested in its discussion. We have yet to offer some remarks upon the constitution and designs of the Associations under the superintendence of which they have been issued to the world, but this we must defer till another opportunity. In the mean time we would congratulate ourselves and our readers on the progress this great question is almost daily making. Things cannot long go on as they are at present; let us be prepared for the event, that we may not be found untrue to our own in-

terests, and to those of true religion in these lands!

*Sermons by the Rev. Winter Hamilton. 8vo. pp. 590. London: Simpkin and Marshall.*

MR. HAMILTON has now been long before the public as an author. His merits and defects, therefore, are fully known; this relieves us from the necessity of entering into any lengthened description or minute specification of them. It is still less needful in this case, since criticism could have no effect. Mr. Hamilton's character, as an author, has long since been fixed; his excellencies and his vices of style have now assumed the rigidity of habit. He cannot write without displaying a mind of great vigour and originality; an imagination at once fertile and splendid; powers of argument acute and inventive; and a talent for irony and sarcasm not often surpassed; yet all these splendid qualities are usually conjoined with such puerilities of style; such a passion for the gorgeous and inflated, the meretricious, and the artificial; such a wearisome and endless recurrence of chime and antithesis; such strange and uncouth combinations of phrase, as to obscure, though they cannot extinguish, the splendour of other qualities. However, we will have done with this; we can truly say, it is the unwelcome part of the subject; and we console ourselves with the reflection that Mr. Hamilton cannot write without putting forth thoughts which will more than compensate for his defects of style; and as these last are not likely to be amended; owing either to some very marked peculiarities of mental structure, or the inveteracy of early habit, we may as well not trouble ourselves about them more than justice to universal literature, and an honour-

able regard to the great principles of criticism demand. After barely satisfying these claims, we suppose Mr. Hamilton must be treated with indulgence; just as some incorrigible and untractable horses (if we may employ for a moment a somewhat ignoble comparison,) who have set at nought all the discipline of whip and spur, are either suffered to have their own way, or turned loose upon their pasture, because it is found impossible, as the phrase goes, *to do any thing with them*; thus extorting indulgence by the very incorrigibility of their vices.

There is one circumstance, we confess, which enables us to look with much more complacency upon our author's defects of style, serious as we think they are, than we could otherwise do. It is this—that he is perfectly free from all those follies in which such defects as his too often originate. He is perfectly exempt from the absurd affectation, and the ambition of *fine* writing, which are so generally the source of extravagances of style.

In some respects the present volume is well calculated to conceal and disguise, in others, to throw into yet stronger light the inauspicious peculiarities to which we have thus unwillingly referred. It is a volume of Sermons. This order of compositions being professedly, as they ought to be really, compositions for the pulpit, (merely subjected to such slight alterations as are absolutely necessary to render them fit for publication,) naturally and properly allow a greater boldness of imagery and expression, a more adventurous style of metaphor, a more copious diction, more sudden transitions of thought and changes of figure than would be admitted in any other kind of writing, and fully

claim indulgence for some minor inaccuracies, as not to be avoided in the haste of public speaking. Nay, the very presence of such occasional blemishes is an argument of *nature* in the speaker, which more than compensates for the want of that extreme accuracy which is generally allied to a coldness of manner and expression, fatal to powerful impression in the *audience*, because *usually* inconsistent with strong feeling on the part of the *speaker*. These kind of faults, then, the “Sermon” is well calculated to conceal. But there are some faults in Mr. H.'s style, which such compositions are likely to throw into stronger light; a very artificial structure of the sentences is desirable nowhere, but is quite unusual in pulpit compositions, or indeed in any which profess to have been *spoken*. When employed in public speaking, a man is supposed to have no time for the chime of antithesis. We are quite certain, that in this case there is *only* the appearance of such elaborate trifling, and that Mr. H.'s manner, unnatural as it may seem, when measured by the general principles of criticism, is at least natural to *him*.

We are truly glad to have done with this part of the subject, and to speak of the *substantial* excellencies of these discourses. They are, indeed, of no common order. They are all rich in original and vigorous argument, and striking illustration, and are pervaded by a glow of evangelical feeling and statement, likely to render them, we trust, as useful as they are impressive.

Though they do not form a strictly continuous series of discourses, they are all confined to the most important topics of the gospel, and follow one another, for the most part, by an easy transition.

The most momentous topics involved in the Socinian controversy come frequently under discussion, and always most ably. Our author has had opportunities, and certainly the most stirring inducements, to make himself well acquainted with that controversy. He is well acquainted with it.

The discourses are eleven in number, and are thus entitled; 1. The Inviolability of Christianity—2. The Counsel of Gamaliel examined—3. Moral Means preferable to Miracle—4. The Transcendent Love of Christ—5. Incarnate Deity—6. The Atonement—7. The Christian Doctrine of Divine Grace—8. The Son of God anticipating his Reward—9. The Heavenly Country—10. Deism no Refuge from Judgment—11. Jesus Christ Creator and Lord of the Universe.

We would particularly recommend to the reader the discourses entitled, The Inviolability of Christianity—Incarnate Deity—The Atonement—The Christian Doctrine of Divine Grace—The Son of God anticipating his Reward—and Deism no Refuge from Judgment.

It now only remains that we justify by citation the opinion we have expressed of the substantial excellence of these "Sermons."

The first quotation will be from the first "Sermon." It is a powerful exposure and rebuke of the *soi-disant* charity of certain religionists.

"There is another spirit at work among us. It can inculcate a due firmness of erroneous opinion, it only condemns as rude and dictatorial, the adoption and retention of opposite sentiment. It is charitable, in its own favoured phrase, towards all the doubting and unconvinced; it can show favour to the honest infidel, however impetuous and professed. Its contempt is reserved for those who, having with certainly no less honesty read the word of God and searched the scriptures 'whether these things are so,' maintain their most cau-

tious impression, and uphold their most deliberate judgment. This contempt would fall strangely upon those who are celebrated for continuing in 'the Apostles' doctrine;' and it might invert itself and become apology for those whom the same record condemns. Might it not advance in extenuation of those who 'were ever learning and never coming to the knowledge of the truth,' that they were unfettered by prejudice, and still prosecuting inquiry? and offer in exculpation of 'unstable souls,' that they were only seeking truth wherever it could be found, keeping their minds open and their studies unpledged, ready to obey all possible convictions?"—p. 21.

The following is a very impressive exhibition of the argument in favour of our Lord's divinity, from Phil. ii. 5—8. It is from the sermon entitled "Incarnate Deity," and is one of the very best, if not the best in the volume.

"The EXAMPLE which is founded upon the conduct of Christ, and which it is the design of the text to enforce on our imitation, seems to certify the conclusion that the Saviour is properly divine. Humility and disinterestedness are portrayed in him that we may copy them. Our humility is the correct estimate of ourselves; it is the dictate, not of a voluntary depreciation, but a strict self-knowledge. Our disinterestedness is our sympathy with fellow-suffering; is related to a fixed standard of duty, and a certain measure of reward; and therefore stands on opposite grounds to what is discretionary. But this high model is described as unnecessarily humble, and gratuitously benevolent. He comes freely from heaven to earth. He exchanges the form of God for the form of man. What lineaments, what lessons, what realities of the virtues, commemorated and commended, are here? This is lowliness of mind! This is looking on the things of others! But think of this Exemplar as never living but by human birth, as never subsisting but in human condition; think of him as the man, the mortal, the accountable agent: and then in what is seen his self-abasement? what can entitle him to be the pattern of all meek and retiring disposition? To make his boast that he did not emulate to be like God, is scarcely less audacious than to attempt it. To consider that there is any forbearance in this, is as foolish in its upstart vanity as it is hateful in its contumacious implication. Had the Saviour, being only man,

resolved to hold divine equality as his spoil, not to be a servant, not to wear the human guise, not to be obedient to death,—then had his history been an extravagance of presumption, his character had been a beacon of pride, ‘an execration, and an astonishment, and a curse!’ He must have been classed with the fanatics or hypocrites who have affected divine names, and decreed to themselves divine honours! And had he, being no more than man, but foreborne to do this, declined such rivalry, and assumed the position in created nature which he could not exceed,—where would be the pre-eminence of the virtue, the justice of the applause? Forbearance to rebel is not fealty. He becomes not of necessity the saint, who is not the blasphemer; nor need he be humble who arrogates not the divine resemblance, and usurps not the divine throne. These are not the moral alternatives of the case. There may be other intervals in the scale. And when a virtue is affected on the plea of abstinence from a vice, not only is ignorance expressed, but that vice is actually indicated. If, under the supposed circumstances, this was our Lord’s humility, it would be pride; if this his piety, it would be profaneness. The withdrawal of such a purpose, the imposition of a stress upon such a refusal, the boast of such withdrawal, the mention of such refusal, would be a bravado of mockery and defiance towards the Most High, unknown to the pride by which the angels fell. Nor should we think of our nature’s fall with any surprise, or with much disgust; since our attempt to ‘become as Gods’ was, in all comparison, so immeasurably inferior in its character of impiety and its outrage of expression.—The defensive conduct we are compelled to pursue gives rise to this distressing peculiarity of the controversy. It is a bitter pain to speak of Him in this manner, to press the consequences of a false criticism and an irrational theology until they trench, though only most hypothetically, upon his dignity and truth.”—pp. 293–268.

We would willingly extend our extracts somewhat farther, but must content ourselves with the following striking passage from the sermon entitled, “Deism no Refuge from Judgment.” The leading thought is by no means new; but the manner in which it is presented is highly original.

“And as there is but one ground on  
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which a holy God can meet and receive the sinner,—a *righteousness*—it must be that of his Messiah, or our own. Nor can these be confounded and admixed. Wholly must the business proceed on the one or the other. We must be justified by works or without them. They must be reckoned to us, or abjured. The law demands our love to God with all our heart, and love to our neighbour equal to that we possess for ourselves. It denounces punishment against all disobedience. We may be assured that it cannot be relaxed in its conditions or sanctions. In vain you think that it is not in earnest, or that it contains in itself a remedy. It is *law*! It is the law of *God*! Has he required too much? Will he annul his statute? Can he change? Abide by your choice. If you demand a right, no right shall you be refused. Let justice be your claim, and never can this be denied to the creature who pleads it. But you must keep to the rigid unblenching ideas of *right* and *claim*. You must mean by them what God intends. You stand forth and answer for yourself! You sue acceptance! You challenge your personal title to it! Have you a spotless obedience to adduce? Perhaps now you resort to evasion. You substitute sincerity. You oppose good works to them which are evil. You deprecate the strictest severity. You admit an imperfection, and seek a mitigation. But thus you recall your appeal. Now you vary your process. Boldly you pushed your way to the judgment-seat. Nothing has been done, but according to your own urgency. You undertook your defence. Blame us not if we carry you farther than your imagined restriction. The deed is all your own. The defiance you have sounded, the arena you have selected, the scrutiny you have braved! You have appealed unto justice: unto justice you shall go!—Ah, again consider, be of another mind, ‘humble yourselves under the mighty hand of God.’ He will meet, can only meet, you at the Cross! ‘He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.’ When He shall ‘call to the heavens from above, and to the earth that he may judge his people,’ when all ‘these things shall be dissolved,’ when shall roll along the heavens the dread echoes of ‘the last trump,’ say, whither then will you fly? on what then will you lean? will you rush on the sword of justice, or into the embrace of mercy? Will high-crested pride then disdain this Righteousness of God by faith, ‘the garment of salvation,’ that there may flutter around its own de-

formity but shameful tatters and filthy rags? Jehovah will lack no attestation of his uprightness: He will be 'justified when he speaketh, and be clear when he judgeth;' 'the heavens shall declare his righteousness, for God is Judge himself.' He would have 'declared even at that time his righteousness in the remission of sins,' but the vain-glorious sinner has 'provoked him to jealousy,' dared him to rigour, and plucked the bolt from his hand!

"But Christianity, addressing us as creatures of accountability and immortality, proposes another and an equal benefit; and while justification blends itself with judgment as a forensic inquest, Sanctification is not less important and essential to indicate and conduct the process of a moral discrimination. He will then gather his saints unto him. His elect will he bring from the four winds of heaven. His servants are sealed. If a man love God, the same is known of him. The Lord knoweth them that are his.

"Suppose that a man is pardoned, nay more, is accepted; that the sentence of a violated law is withdrawn, and the thunder of the angry Deity sleeps: suppose that every legal restraint and barrier to his intercourse with an infinitely holy God is removed, and that the light of that God's revealed countenance is thrown with mildest lustre around him;—still, with a contrariety of temper, and repugnance of character, in what a tremendous difficulty is he involved! And what is that! Not of guilt, we argue that to be cancelled; not of punishment, we presume that to be reversed. Yet is there a mountain he cannot level, a great gulf he cannot pass. It is his unrectified nature, it is his unconquered self! Though God should not repel him, though heaven should not exclude him, he carries in his own bosom the foul disqualification for all good, for all use, for all happiness! Did he attempt to approach the altar before the throne and burn incense, the eposy would rise up in his forehead; nor would it require the attendants of the temple to thrust him from its courts, for, like the smitten monarch, he 'himself would hasten also to go out.' Though he might still be welcome to abide under his Father's roof, with the restlessness of the prodigal he would soon once more exile himself. How could he bear to meet that eye in whose pure beam he read his shame? How could he dwell upon those features in which he saw no reflected image of his own disposition? How could he clasp those feet on which he had never let fall a tear of penitence? How could he listen to that voice whose ac-

cents would only jar on his untuned soul! If the disqualification of the human mind for the divine service and vision were but only a partial obliquity, it might retrieve itself; if it were only an interpersation of the good with a little evil, the evil might be subdued by the good; if it were only the warm passion of youth, age and discipline might eventually controul it. But it is an estrangement, an apostasy of the heart. It is utter ungodliness. 'Marvel not that we say unto you, Ye must be born again.' Thus is imprinted a mark of holy distinctiveness, of a separation for a holy use, which the angels shall recognize and respect, when the final discrimination shall be made between the righteous and the wicked, the wheat in their sheaves, and the tares in their bundles."—pp. 520—523.

*Essays, designed to afford Christian Encouragement and Consolation. By John Sheppard, Author of Thoughts on Private Devotion. Whittaker, Treacher, and Co. 12mo. pp. 367.*

THIS little work may be considered a sequel, or rather a companion to the excellent book, entitled "Thoughts on Private Devotion." The extensive sale the latter volume has obtained is a decisive proof of the estimation of the public for it; and it is, in our opinion, well worthy of its popularity. The present volume has all the qualities which have so powerfully recommended its predecessor to the attention of the public, and we trust will have an equally extended circulation. It is, as the very title intimates, and as is more distinctly stated in the preface, intended to administer consolation to Christians under various circumstances of despondency and distress. It is characterized by the same elegant simplicity of style, which distinguishes all our author's productions. We must find room for the following extract. We shall make no apology for its length, because, in our opinion, it is eminently impressive and beautiful. It is on "despondency arising from sinfulness."



"It happens with prescriptions for spiritual griefs and distresses, as with those for latent bodily disorders; the medicines may be most valuable and efficacious in the selves, yet may frequently fail to reach our particular case. If we adduce to you (for example) St. Paul's noble proclamation of his Saviour's mercy, and solemn avowal of his own extreme need of it,—'Jesus Christ came into the world to save sinners, of whom I am chief,'—you will probably say, Yes, but the apostle referred to sins before his conversion, and these, heinous as they were, I can readily conceive 'blotted out' by an act of sovereign grace. It is true that, for my own offences, even of a parallel period, (although of less 'injurious' character and magnitude than his,) I can find less of extenuation; inasmuch as I cannot forget the tender *Christian* instructions, and the keenly luminous rebukes of conscience, in despite of which they were fostered; nor, altogether, the inward malignity of those tempers, the hidden turpitude of those passions and imaginings, which they involved. I dwelt in that 'world of iniquity' and traversed its recesses, while others could but observe it transiently and distantly as among 'wandering stars;' so far, moreover, from saying with Paul that 'I thought I did God service,' I must confess, that knowing myself a rebel, I 'revolted more and more.' And yet,—with this afflictive distinction from his case, this darker, stronger title to the motto, 'of whom I am chief,'—I could still confidently indulge the hope that a pardoning God had 'cast all those sins into the depths of the sea,' had He but likewise 'subdued my iniquities;' were there proof as indisputable as in the instance of Paul, of my being indeed 'a new creature.' But although, in desire and profession, I have long resorted to the refuge of the penitent: although in purpose I have abjured iniquity, and have sought to present myself 'a living sacrifice' to God, still so great and numerous have been my 'secret faults,' so fearful at many times the strength and mastery of 'presumptuous sins,' so far and often am I brought 'into captivity to the law of sin and death,' that I know not how to hope my renovation has been genuine. I tremble lest offences subsequent to so many prayers and vows on my part, to so much long-suffering kindness on the part of the Most Holy, should in all their hundred-fold ingratitude and baseness remain uncanceled, and consign me at last to woes intensely sharpened by the thought, that I was so long 'almost a Christian,'—not far from the kingdom of God.

"Still it is not, I think, usually among this class, who have to acknowledge the bold and unrestrained transgressions of former life, that we may expect the most anxious interest in our present subject; for those who once gave unchecked indulgence to corrupt desires and irreligious habits, can hardly fail to recognise so much of *practical* change attendant on their Christian profession, as to indicate at least some great revolution of principle and feeling; and, whatever be the power, or even incidental dominance, of a sinfulness which they deplore, they must yet often revert to that prior change with a degree of hope that it was truly 'from above.'

"But you, it may be, have a different kind of path and memoir to retrace. Your course has differed exceedingly from that of Paul or Augustine, of Bunyan or of John Newton; you were not only brought up (like some of them) 'in the nurture and admonition of the Lord,' but you never (like them) scorned that admonition, nor overtly and daringly 'turned from the holy commandment;' you maintained from earliest years an unbroken outward respect, with a measure likewise of inward veneration, for the appointments and promises of religion; and though secret sins ensnared and often enthralled you, yet were you not permitted at any time long to yield yourself their unresisting prey. Now from this state, when your feeling of the perilous evil of sin became more acute and poignant, and your sense of the value of the gospel remedy more deep and cogent, a most real and vital transition might take place, to the reception of God's mercy through an atoning Saviour; and yet this transition be, even in your own view, comparatively unmarked and slight. You had passed, as it were, into what was deemed the path of *evangelic* light and warmth, not from a dark and icy zone of indifference and hardness, but from some nearer and more dubious track. This it is which augments your doubt. You seemed, and still seem, to have been previously sailing, or drifting, however slowly and unsteadily, and heartlessly, in almost the same course; for the climate, and the vessels in company, were not very dissimilar. You question besides if you are indeed within the tropic line, because instead of those gentle and uniform gales which should there impel you heavenward, you encounter mists, and calms, and tempests, and often find the wind more boisterous and more contrary than before you were professedly steering towards the land of rest.

"But there is something in your case

still more peculiar. Not only do you contrast, like other watchful self-examiners, the opinion of human witnesses with your secret knowledge of evils in your own heart, and viewing these with the eye of interior consciousness, through the detecting microscope of God's holy law, find their multitude and deformity and restless force appalling, —but you feel the just demand of your special privileges and exemptions. You were never imbued in childhood by intimate connexions, with prejudices against revealed truth. You saw and felt even then the momentous grandeur of 'the things eternal.' Providential restraints have surrounded you. You are aware that bodily and mental temperament have ever contributed to deter you from flagrant transgression. And when, amidst these thoughts you revolve your own unpublished annals, you perceive with dread how much more culpable each offence, of thought, word, and deed must be in your case, than the gross outward sins of some who were not a thousandth part so enlightened or exempted or favoured. But above all, as you have advanced through successive years in a Christian profession, and have experienced, amidst so many relapses, the forbearance of your God, and yet, —with these unnumbered debts and bonds of gratitude accumulating still, with life hastening to its period, with the great work of sanctification more and still more urgent, with the confirmed opinion of others that your heart must, long ere now, be 'established with grace,' —have found irresolution and corruption still prevailing against your principles and hopes, —then has the gloomiest and most afflictive of all fears invaded and oppressed you, the fear that you are not in reality 'transformed by the renewing of the mind.'.....And my path (you will add) has been always full of light: I have been gently drawn, by various attractions, and by distinguished instruments, towards the way of peace; divine Providence has favoured me at once by restraints and incitements; yet, while the world and the church may have seen little to condemn, I have been consciously 'a backslider in heart,' and been 'filled with my own way.' Worse than all, when a gracious God has seemed to 'restore' me, and to lead me 'for His name's sake' in 'paths of righteousness' anew, and the most affecting motives to watchfulness have multiplied while reviewing the pangs of past transgression, and the mercies which allayed them, —still after all this, have I been again and yet again unfaithful, and 'a deceived

heart hath turned me aside.' The spiritual languor, the want of peace and joy, the strong temptations to utter unbelief under which I labour, seem to be the bitter fruits of all this reiterated ungrateful inconstancy; and often does my heart interpret them as the too probable omens of that awful rejection which I may at last experience when the faithful followers of their Lord shall be received 'into everlasting habitations.' For if so many and long-continued petitions and desires have not yet availed to procure me 'an overcoming faith' and a constraining love; if I have 'come short' of conversion through these numerous years of profession, of feeble conflict, and of languid though frequent waiting upon God; what hope can I possess, that, now or hereafter, with susceptibilities blunted by being long conversant with ineffective truth, I shall attain a new heart and a right spirit, and feel efficiently and joyfully 'the powers of the world to come.'

"We must ask, in reply to these dark fears and distressing presages, What right have you to conclude, that there has been and is no saving efficacy of divine grace upon your mind, on account of the unceasing conflicts of a corrupt and degenerate nature."—pp. 143—150.

There is a calm, gentle, and subdued spirit about our author's devotional writings, which render them peculiarly delightful. We heartily recommend the volume to our readers. The topics embraced in it are as follows:—1. On the Value and Credibility of "the Gospel;" and its adaptedness to our Sorrows, Fears, and Moral Necessities—2. On Strained Interpretations of the Doctrine of Faith or Conversion, which may induce a Despondent Impression that we are and shall be destitute of it—3. On Suspicions that Faith may not be genuine, induced by the frequent Observation and partial Experience of Self-Delusions—4. On Fears that Faith or Conversion is not genuine, arising from a nice Analysis or Scrutiny of Motives—5. On the painful Doubts excited by the Prevalence of Evil and Suffering in the World—6. On the Difficulties oc-

curing in Revealed Truth, and in the Study of Scripture—7. On the Despondency arising from a Sense of great and multiplied Sinfulness, especially as aggravated by a professed Reception of the Gospel—8. On the Pain endured in the Want or Loss of Social Blessings which would be peculiarly dear to us—9. On Adversities in pecuniary Circumstances—10. On

the Fears of a Widowed Mother—11. On the Christian Interpretation of Mysterious Chastisements—12. On Mental Illness or Debility—13. On Distrustful Anxiety for the Coming of Christ. A New Year's or Anniversary Meditation—14. On the Promise of "Eternal Life," as the Great Remedy of Earthly Sorrows.

### NEW PUBLICATIONS, WITH SHORT NOTICES.

*The Hope and Duty of the Church, a Sermon delivered in Grosvenor Street Chapel, Manchester, at the Annual Meeting of the East Lancashire Auxiliary Missionary Society, June 18, 1833. By Andrew Reed. London: F. Westley and A. H. Davis.*

*The Sacred Trust, a Charge delivered at the Ordination of the Rev. T. Atkinson, over the Church assembling at Hounslow, Middlesex. By Andrew Reed, on the 2d of October. London.*

THE former of these discourses was preached on one of those occasions on which the zeal and liberality of the largest manufacturing town in Lancashire are called into exercise. The Sermon is worthy of such an occasion. The text is, "Repent ye, for the kingdom of Heaven is at hand." The topics suggested by the text, and illustrated by the author are, 1. *The reign of heaven, or the kingdom of God.* 2. *The fact that this kingdom is not remote, but "at hand."* 3. *The duty which arises from the hopes we cherish, and the position we occupy.* 4. *Concluding remarks on the interesting, trying, and responsible situation in which the church is now placed.*

In considering the nature of the kingdom of God, our author dwells on its pure spirituality; its perfect benevolence; its power; and its innate principle of diffusion. From the third topic we select the following accurate remarks, though we take leave to say that the last expression is not in good taste.

"Human government, when truly proposing the good of man, is necessarily inefficient to secure it. It has to deal with a depraved being; and it may restrain his depravity, but it cannot remove it. It takes cognizance of the action; it cannot reach the heart. But religion not only proposes the highest good to man, it makes that good, even against himself, effectual. The hand that made man is the hand that can renovate him. The Redeemer, as King in Zion, not only gives the salutary law; he gives the faculty to apprehend it, and the heart to yield to it. He pardons the act of rebellion, and he takes away the disposition to rebel. He cleanses the fountain of the affections; changes enmity into love; breaks the bonds of corruption; and makes his people willing in the day of his power. This influence, which reaches not to the outward but to the inward man; which pierces to the thoughts and intents of the heart; and which, by placing the mind of the governed in full sympathy with the mind of the governing, takes constraint from obedience, and licentiousness from liberty; this resolves all the difficulties which have enfeebled human legislation—this is the grand peculiarity of the sign of heaven—this is the great power of God!"

The illustration of the second head occupies sixteen pages, and discusses very copiously the present position, duty, engagements, and prospects of the Church. These are very suitably introduced by a paragraph on the present dispensation as final, and not according to the doctrine of some,

as preparatory. But this is viewed not as destructive of hope, but rather as exciting and cherishing it. The foundation has been laid broad and deep; the spiritual building is in progress; and every additional stone that is quarried, and squared, and polished; and every portion of material, however rude, and apparently unfit for the erection, which is brought within the sacred enclosure, affords not only a hope, but an unquestionable pledge, that the whole of the building will be completed. Certain intermediate events also, between the commencement and the conclusion of the undertaking—events which the finger of prophecy had pointed out, have taken place. The mystery of iniquity has worked; the man of sin has appeared; the false prophet, and the dragon, and the beast of the bottomless pit, have ascended from their accustomed abode, and have wrought their allotted measure of evil; and now their "wrath is to be restrained." This is evinced by the dim lustre that darts a few feeble rays from Rome, by the waning crescent of the Arabian false prophet, by the agitation of the Pagan priests, and the perplexity and curious inquiries of their deluded followers; and, above all, by the temper and disposition of the Church. On this topic let us listen to the discourse before us:

"In *ordinary* states of the Church, there may be effort without prayer, or prayer without effort; but we hold it to have the evidence and force of a maxim, that when the Church shall fully put forth her energies, as though every thing depended on her, and shall fully rely on God, as conscious that every thing depends on him, she will be in an *extraordinary* state of preparation to bless the world, and to present a terrible and invincible aspect to her enemies." P. 23.

We have some doubt as to the propriety of the accommodation which is employed under the third head. The repentance, the *μετάνοια*, of the New Testament, is certainly essentially different from sanctification, or progressive holiness. Nor does it diminish the importance of the distinction, when it is urged that it is the diffusive zeal of the improved and perfected principle of repentance on which the writer dwells; for the sanc-

tification which does not issue in an ardent desire and strenuous efforts for the advancement of truth in the world, is just as defective as a sanctification, if there could be such an anomaly, which is separate from personal purity. Repentance is not "the principle of renovation," it is renovation itself. We beg pardon for these dogmatic remarks. We ought, perhaps, to distinguish between a theological essay, or treatise, and a sermon delivered on an occasion of peculiar public interest. But, after all, accuracy is valuable on every occasion.

There is one passage in this division of the Sermon with which we have been particularly pleased. It is a sentence of condemnation on party spirit. After alluding to the disposition to cry "Lo, here is Christ! and lo, there is Christ!" the writer adds, that those who are thus ready to yield themselves to the guidance of every desperate impostor, "will bring the spirit of party to their own conceptions of a religion which abjures all party. The Shekinah, they will be ready to think, must first appear in their sanctuary, because they retain such purity in doctrine and practice; and it cannot be expected to appear in communities which, as they differ from them, are less pure and orthodox. The kingdom of heaven, they will expect, must come only by national establishments; or it cannot come till these are dissolved as the very seat of corruption."

We have no doubt that this Sermon has obtained an extensive circulation.

We have only a short space left to notice "*The Charge*." This is founded on 2 Tim. i. 14. "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." On this charge, we will only say that it is, at least in our opinion, preferable to the Sermon. It is luminous and simple; accurate in sentiment, and, what is of no little importance in these fastidious days, correct in taste. We hope many young ministers will possess, read, and reduce it to practice.

Some of our readers are probably aware that a great outcry has been made by a certain high church periodi-

cal on the use of the definite article on the title-page of this Charge, "*The Church assembling at Hounslow*;" as if, say the exclaimers, there were no other church at Hounslow but the Dissenting Church. Now we will venture to pledge ourselves, that the respected author of this Charge, will, in the event of his publishing a second edition, have not the least aversion to correct the alleged objectionable particle, (for it is but a particle, and a very little one too,) and to designate the Church by the name of the particular place of worship, in which the members composing it are accustomed to assemble: and, perhaps, the correction is desirable, for the sake of accurate discrimination, to say nothing of good feeling. But yet we cannot help reminding our vociferous contemporaries, that the Episcopal Church, as established by law, in these kingdoms, is not called a *Church of England*, or a *Church in England*; but the *Church of England*. As if, we also might say, there were no Church in England but the Episcopal! We remember, however, for our own comfort, that this is a world of prejudices; and that which is regarded in one sect as the height of arrogance, is esteemed in the other as right, proper, becoming, and praiseworthy.

*Decision or Indecision. By the Wife of a Wesleyan Minister. A Tale. Mason. 12mo. pp. 154.*

*Reasons for Christianity and the Hope therein founded. 12mo. Ball and Churton, Holles Street. 12mo. pp. 312.*

*Essay on the Divine Authority of the New Testament. By David Bogue. Tract Society. 12mo. pp. 257.*

*The Christian Soldier. A Memoir of the Rev. G. Gilbert, of Heathfield, Sussex; with a brief Account of Ruth Gilbert, his Wife. By a Friend. James Paul; and Westley and Co. London.*

To all those friends of the Gospel who are engaged in the diffusion of evangelical truth in the county of Sussex, and particularly to the ministers of the

County Association, this memoir cannot fail to be very highly interesting.

*Memoirs of Mrs. Elizabeth Harvard, late of the Wesleyan Mission to Ceylon and India; with Extracts from her Diary and Correspondence. 18mo. pp. 130. Mason, London, 1833.*

THIS is an exceedingly interesting little volume; and to missionaries of whatever denomination it will be found very valuable. The success which has attended the efforts of our Wesleyan brethren in the Island of Ceylon has been most gratifying; and if all missionaries had the spirit and character of the pious and amiable female whose life this small book records, we should have fewer complaints against Directors, and more gratitude expressed for the honour conferred on those who preach among the heathen "the unsearchable riches of Christ."

Mrs. Harvard died young; but if life is to be measured by usefulness, rather than by the term of years to which it extends, she had lived long. She was born Nov. 3, 1788, and died May 5, 1823, aged 34 years. She was impressed very early in life with the value of real religion, and the importance of personal piety, and at the age of fifteen was constrained, by divine grace, to give herself up to God and to his Christ. From that period, her character underwent only an improving change. She appears to have had much of decision in her composition; and having once become convinced of the scriptural propriety of any duty, she never wavered from the determination to fulfil it. She sailed to India with Dr. Coke and Mr. Clough, and having, through many difficulties and no slight dangers, reached the place of her destination, she gave herself up to the duties which devolved on her as the wife of a devoted missionary. Her husband preached, at first, through the medium of an interpreter—

"And such," says the Narrative, "was the ardour of her soul for the conversion of the benighted idolaters, that she often made use of the same medium to say something to them herself, relative to Him who, in her estimation, was ever 'the fairest among ten thousand,' and the

'altogether lovely.' She never, indeed, conceived that the occupation of the pulpit fell within her line of duty. Whatever she might have conceded, to the peculiar impressions of duty professed by others, her own views of female obligation led to a different conclusion with respect to herself. Yet she was 'apt to teach;' and with a heart overflowing with the most unaffected love for her race, she generally acted in a humbler mode, under a sense of duty, to impart what little she knew of divine things to any one who appeared to possess less knowledge of them than herself."

It was thus, that with all her missionary zeal, she never lost sight of her domestic duties. She shone as the wife, the mistress, and the mother; nor were her friends and beloved relatives in England forgotten. Her letters home bear unequivocal proof of the ardour of her friendships, and the warmth of her filial piety. The mother, the wife, the daughter, and the friend were not lost, but improved, by being blended with the character of the Christian and the missionary.

There are some very beautiful, though brief descriptions in the letters of Mrs. H. The following has not much splendour, but is worth citing.

"I am now sitting at my bed-room window, beholding one of the finest sights I ever saw. Our new chapel, or mission-house, is filled in every part with dear native Ceylonese children. You would, I am persuaded, be much pleased to be near me, and see so many poor little black faces, hearing the word of God in this dark part of the earth. My window is near enough for me to see and hear all that is passing in the chapel. Your brother is preaching to them in English; and our friend, Mr. Armour, is interpreting the sermon to them, sentence by sentence, in the native language; so that they are able to understand, and appear very attentive to what is said."

The climate soon operated injuriously both on Mr. and Mrs. H., and they were compelled to leave their beloved work for a sea-voyage and the land of their nativity. Just before they reached the Cape of Good Hope they were becalmed in a fog so dense that they could not see from one end of the vessel to the other; and when

it cleared away were not a little surprised to find the ship within pistol-shot of the bold and desolate shore of Southern Africa. By the favour of Providence they very soon found a quiet anchorage in Table Bay. Here Mrs. H. met with an old friend in the Rev. John Campbell, then about to commence his second journey into the interior of that country. Here also she saw our old friend, Mrs. Smith, and Africaner, once the terror even of savages, but subsequently the joy and delight of Christians. When he left the ship in the shore-boat, Mrs. H. pointed with her finger towards heaven, as an expression of the hope she cherished that they might hereafter meet in glory. The venerable chief, understanding her meaning, imitated the signal with glistening eyes. On their arrival in England, Mr. H. was appointed to Deal, and thence was removed to Colchester. The exertions of Mrs. H. in promoting the diffusion of the Gospel did not cease on her arrival in England. The living principle was within; and outward circumstances did not affect its vitality. But disease made rapid progress, and on the morning of the 5th of March, 1823, she expired. It is truly pleasing to peruse the concluding page of this small and unpretending volume, since it displays the genuine influence of Christianity when its benevolent expressions are not restrained by the prejudices of party.

"The attentions of her female friends, who remained with her during her short and final illness, she received with a grateful heart; and the pious conversation of Mrs. Marsh, the wife of the excellent Vicar of St. Peter's, in this town, (Colchester,) who kindly visited her, was a source of peculiar consolation to her mind."

We trust this small book will be made extensively useful.

*Georgiana and her Father; or Conversations on Natural Phenomena. By the Author of Three Years in Italy, &c. Seeley and Burnside. pp. 208.*

*Tales of the Coreanaters. By Robert Pollok, A.M. A new Edition. Edinburgh; Oliphant. 12mo. pp. 352.*



*Preparation for Sufferings; or the best Work in the worst Times. Second edit. Dublin, 1833. 18mo pp. 216.*

We have the *seventh* edition of this work before us, published in 1762. The first edition appeared in the lifetime of the valuable author, about one hundred years before. It is true that this *second* edition, as it is termed, has numerous transpositions, alterations, and omissions; but these are by no means of such a character as to constitute it a new work. It is to all intents and purposes, Flavel's; and, in common honesty, it ought to have borne his name. It would not then have been necessary to have specified the edition; but to publish the work anonymously as a second edition, gives, to say the least, the idea of a pious fraud. We do not pretend to any knowledge of the tactics of the Religious Tract and Book Society for Ireland, but of this we have no doubt, that integrity and uprightness should be maintained as the principle, and displayed in the practice of every society that publishes works of piety, or re-published those which have already appeared. If they transgress the rules of morality, which are "the least," who will give them credit for the possession of deep and heartfelt piety, which is "the greatest?" It may be affirmed that this is the *second edition published by this Society*. But this does not satisfy us; for this reason, the greater number of those into whose hands the book will pass will know of no editions but these two, nor of any author but some imaginary friend of the Dublin Religious Tract and Book Society. We do not affirm that any evil intention existed in the bosoms of those who projected the present edition; but we may be permitted to close these remarks by saying, that it becomes us to shun even the *appearance* of evil.

The work itself is admirable; and appropriate to the circumstances of the friends of truth in Ireland; and with a different title page, we should wish it an extensive circulation.

*A New Edition of Dr. Watts's First Catechism, newly written, with some Additions. By a "Teacher of Babies." 18mo. pp. 36. Longman and Co. N.S. NO. 108.*

*Evangelical Biography. Memoir of the Rev. A. Waugh, D.D. Simpkin and Marshall. pp. 70. 18mo.*

*Letters to a Friend. By the late Rev. Thomas Charlton Henry, D.D., of Charleston, South Carolina; with Memoirs of the Author, and other prefatory Matter. Second Reprint from an American Edition. Jackson and Walford. pp. 252. 12mo*

A VERY neat reprint of an excellent work already well known to our readers.

*The Annual Historian for 1833. A Sketch of the chief Historical Events of the World during the preceding Year; principally designed for Young Persons. By Ingram Cobbin, A.M. Westley and Davis. pp. 247. 12mo.*

A LITTLE volume well adapted to its purpose.

*Christianity Epitomized, with Antitheses, analytical and illustrative of the Papacy, and other Strictures. By Robert Bourne. 8vo. Longman and Co. pp. 363.*

*Missionary Records, North America Tract Society. 12mo. pp. 423.*

*Pleasing God; or a Guide to the Consciences. By Robert Philip, of Maberly Chapel. pp. 216. London: Book Society for Promoting Religious Knowledge, 19, Paternoster Row.*

THE design of the respected author of this well-known series of publications, as expressed in the preface of the work before us, is admirable.

"The Author having found that the fear of *displeasing* God did not always keep his conscience so good as he really wished it to be, he was induced to combine with that holy fear of *displeasing* God, the filial desire of *pleasing* him; and having found this maxim (principle) useful to himself, and not very prominent in our practical theology, he has ventured to commend it to the conscientious."

The work is distributed into nine sections or chapters. These are as follow: On the Fear of *displeasing* God; On Repenting so as to please God; On Believing so as to please God; On *pleasing* God in Public Worship; On *pleasing* God in the Closet; On *pleasing* God by Family Holiness; On *pleasing* God by our

Temper; On pleasing God by the Application of Money; On pleasing God by doing good.

As we have already given our decidedly favourable opinion of these small volumes, which have in such rapid succession made their appearance; and as they have been well received by the religious public, and have, moreover, been adopted by the Book Society of 1750, we shall do no more, on the present occasion, than present our readers with an interesting extract, as a specimen of the execution of this volume. It is taken from the section, On pleasing God by the Application of Money.

"Where the Saviour says, 'Except your righteousness shall exceed the righteousness of scribes and pharisees, ye shall in no wise enter into the kingdom of heaven,' we feel the necessity not only of a superior personal righteousness, but also of being clothed with the righteousness of Christ. On this point there is no indifference, or doubt, or evasion on our part. But how do we feel and act, when our Lord speaks thus:—'I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.' This injunction, if less plain than the former, is equally authoritative; but not equally regarded.

"Again, when the Saviour speaks thus, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' we not only do not 'marvel,' but set ourselves to self examination and fervent prayer. The necessity of a divine change is often remembered, and the marks of it anxiously sought. This is as it should be. But how do we feel and act when the same high authority says, '*Lay up for yourselves treasures in heaven?*' Does this command lead to, or compel any obedience? Is it as honestly and directly turned against *worldly-mindedness*, as his other commands are turned against self-righteousness and self-dependence? Have we any of that daily and deep fear of erring or failing in this matter, that we have in the matter of justification and regeneration? On these points we feel it necessary to be *serious* as well as *sound*. We are upon our guard here, lest any legal tendency of our hearts, or any legal maxim of unsound doctrine, should betray us into a pharisaic spirit. Accordingly, no enemy of the cross, and no despiser of the Spirit, can see his own

image reflected in us. They never suspect that we feel as they do towards the Gospel. This is also as it should be. But what impression do our spirit and conduct, in reference to earthly things, leave on the minds of *worldly men*? Are they unable to see their own image in our public character? Our deadness to the law, as a covenant of works, astonishes such men. Does our deadness to the world force itself on the attention at all? They would, of course, be surprised to meet us at the theatre, or at the card table, or on the Sunday promenade; but would it surprise them to find us on as full stretch after *gain* as they themselves are."—pp. 166--168.

*Library of Ecclesiastical Knowledge. Lives of Eminent Reformers. Vol. I. Westley and Davis. pp. 360.*

*An Address delivered on laying the first Stone of the New King's Weigh House, a Place of Worship intended for the Use of a Congregational Church. By T. Binney. Atto Jackson and Walford.*

WE are happy to possess this admirable Address, which eloquently embodies the great principles of our Congregational Churches, and cannot fail to gratify every reader by the perspicuity and energy with which they are stated and maintained.

We have enriched our Supplement with a copious extract from the Appendix, which deserves the serious consideration of every Dissenter.

*Memoirs of Mr. John Dargett, of the Wesleyan Connection. 12mo. Mason. pp. 140.*

## LITERARY INTELLIGENCE.

### WORKS AT PRESS, OR IN PROGRESS.

Preparing for the press, one vol. 12mo. a new edition of Truman on Natural and Moral Impotency, with a Biographical and Critical Introduction by H. Rogers. This work was highly recommended by Robert Hall.

The third edition of the Memoir of the Rev. Samuel Kilpin, late of Exeter, with plates. 18mo. Price 3s. cloth.

The Sacred Offering, a Poetical Annual for 1834. Price 4s. 6d. in silk.

The Naturalist's Poetical Companion, with Notes, selected by a Member of the Linnean Society. In foolscap, price 5s. cloth.

The Young Disciple. By Eliza Paget, Author of the "Way of Peace." 12mo. Price 3s. cloth.

The Protestant Dissenters' Juvenile Magazine. Vol. I. for 1833. Embellished with an engraved frontispiece, and with superior engravings on wood, in Natural History. Price 1s. 6d. neatly half-bound.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

## NEW ARRANGEMENTS OF THE MONTHLY MEETING OF THE CONGREGATIONAL CHURCHES.

THE existence of this ancient lecture has, within the past two years, been endangered from the growing dissatisfaction of many of the most respectable pastors and lay gentlemen of our denomination, with the system upon which it had been conducted.

The extension of its bounds from the City Meeting Houses, where it was originally held, to many of the suburban places, rendered a punctual attendance at the service exceedingly difficult to those who reside on the extreme points of the metropolis, and thus the number of ministers and church officers present was extremely variable, and often so small as to be most discouraging to the brethren engaged, and to form a very questionable representation of the metropolitan churches.

A second difficulty was connected with the arrangements of the social meeting. The necessity of retiring to a tavern for dinner not only entailed a considerable expense upon the church at whose place the meeting was held, but also excited a feeling of regret, that business connected with the kingdom of Christ should be transacted in such places, and amidst the associations they naturally excite.

At the monthly meeting in October, it was therefore determined that a special meeting should be held to consider the best methods of perpetuating the lecture to the satisfaction of the brethren. At that meeting, Mr. Blackburn was in the chair, and certain resolutions were then unanimously agreed to, which were brought up by him for the final adoption of the regular monthly meeting, on Thursday, Nov. 6th.

The public service was held at Barbican Chapel, when Dr. Fletcher delivered an admirable discourse on *The Temptations of Christ*. The Rev. A. Tidman and his friends provided a dinner for the Ministers, &c. at the

Congregational Library, when about seventy sat down to a cold repast. The resolutions of the special meeting were then introduced, and after a lengthened discussion they were agreed to.

It is therefore now arranged, that the pastors who belong to the Congregational Board, with the deacons of their respective churches, the tutors of our educational Institutions, and any others introduced by them, shall be accounted members; that the monthly service shall be conducted in rotation at those Congregational places of worship that are within about half a mile of the Library in Blomfield Street, Finsbury Circus, where a cold dinner shall be regularly provided, the expenses of which shall be defrayed, not by the churches, but by the individuals who partake of it. Many advantages are expected to result from these new arrangements, and it is confidently hoped that the *Monthly Congregational Lecture* will deserve and enjoy the support and co-operation of the whole denomination.

## CONGREGATIONAL LIBRARY.

We are requested by the Committee of this Institution to announce, that the *Library* will be opened on Monday, the 2nd inst.; that attendance will be given by the Librarian, from ten o'clock until three (except on Saturdays), and that the following classes of persons will be entitled to admission during those hours:

Proprietors (including all contributors of twenty-five guineas) and individuals nominated by them.

Subscribers of one guinea per annum approved by the Committee; and

*Ministers*, being subscribers of one guinea per annum to the reading room.

No book may be taken from the Library without the special permission of the Committee.

Further information may be obtained at the Library, where subscriptions are received.

#### CONGREGATIONAL UNION OF ENGLAND AND WALES.

We are happy to state, that the Committee of the Union in London are prosecuting the various objects committed to their hands, at the last Annual Meeting, with much diligence. Any County or District Delegates, or Ministers from the country who are members of the Union, will oblige the Committee by their attendance during their visits to the metropolis.

As the Committee sit from time to time at the *Library*, the messenger will be always able to inform inquirers the day and hour of their next meeting.

#### THE CONGREGATIONAL UNION OF IRELAND.

We are happy to learn that our brethren of Ireland have resolved to secure a periodical publication of their sentiments and circumstances, by issuing a small Monthly Magazine in Dublin, to be called *THE IRISH CONGREGATIONAL RECORD*. The first Number will appear in January, and from the habits, learning, and piety of the gentlemen who have engaged to conduct it, we expect it will greatly promote the interests of true godliness in connection with our sister churches of Ireland. We cordially wish success to the undertaking.

#### NEW CHAPEL OPENED AT PONTYPOOL.

On Tuesday and Wednesday, the 15th and 16th of October, 1833, a commodious English Independent Chapel was opened at Pontypool, Monmouthshire. On Tuesday, at six, the Rev. H. Jones, of Tredegar, commenced by prayer; the Rev. T. Powell, of Usk, and the Rev. J. Armitage, of Bassleg, preached. Wednesday, at 10, the Rev. Mr. Price, Baptist Minister, prayed; and the Rev. J. E. Good, of Bristol, preached; at three, the Rev. D. Davies, of Hanover, introduced the service by prayer; and the Rev. H. Jones, of Tredegar, and Rev. T. Gillman, of the Tabernacle, Newport, preached; at six, the Rev. Mr. Evans, of Carleon, prayed; and the Rev. J. E. Good and Rev. D. Lewis, of Abergavenny, preached. The sermons were doctrinal, practical, and most appli-

cable, and suitable to the occasion. Our much respected friend, the Rev. T. Loader, of Monmouth, preached in the above chapel the following Sunday, who takes a great interest in this cause. The collection amounted to fifteen pounds, and the whole collected in the immediate neighbourhood, is one hundred and seven pounds. The size of the chapel is thirty-eight by thirty in the clear: the whole expense of the building is about six hundred pounds, including the purchase-money, deeds, and all extra expenses. The deeds have been regularly conveyed; there are twelve trustees of the Independent persuasion: two of them preached at the chapel on the 20th instant, the Rev. D. Davis, of New Inn, and the Rev. T. Harris, Mynyddswyn.

The above cause was commenced by the Rev. Morris Evans, in October, 1831, who began his labours in this town as a Missionary, with no other claims than the truth he preached supplied. When the church was formed, some Welsh friends united in communion, and the first member was received, who is now a faithful deacon in the Church. The Church is increasing, the congregation numerous, and a flourishing Sunday School. The prospect of usefulness, under Mr. Evans's ministry, is very encouraging; therefore the Ministers engaged unite, with many others, in warmly advocating this infant cause, and beg that the friends of Christ, upon whom Mr. Evans may call, to solicit their aid in defraying the remaining debt, will give him the encouragement he merits, as he has laboured hitherto without the least remuneration, to extend the borders of Immanuel's kingdom in this populous and increasing town.

#### NEW CHAPEL, MINSTERLEY, SALOP.

On Tuesday, October 29th, a new Independent chapel was opened at Ministerley, Salop. The Rev. R. Fletcher, of Manchester, preached in the morning and evening; and the Rev. T. Weaver, of Shrewsbury, in the afternoon. The devotional services of the day were conducted by the Rev. Thos. James, Lane End, Staffordshire Potteries; Rev. J. Jones, Marton; Rev. D. James, Hadnall. The con-

gregations, though the day was very unfavourable, were very large, and the collections amounted to sixty pounds.

#### RE-OPENING OF FETTER LANE CHAPEL.

This chapel, having undergone considerable enlargement and improvement, was re-opened for public worship on Wednesday, Nov. 6th. Two sermons were preached; that in the morning, from 1 Peter i. 25, by the Rev. Dr. H. F. Burder, of Hackney, whose late father was for several years pastor; that in the evening by the Rev. J. Leifchild, of Craven Chapel, from Ezekiel xxxvii. 3. The devotional portions of the services were conducted by the Rev. Messrs. Davies, of Aldermanbury; Elvey, of Fetter-lane (Baptist); Archer, of the Scottish Secession Church; Dunn, of Pimlico; Hyatt, jun. of Shadwell; Hunt, of Brixton; and Richards, of Wandsworth. It was stated, in the course of the day, that few churches in the kingdom had been honoured with a richer succession of pious ministers: Dr. T. Goodwin, Thankful Owen, S. Lobb, Benoni Rowe, T. Bradbury, Rawlings, W. Maurice, and the late venerable G. Burder, being among the number. The church had formerly assembled in the meeting-house on the opposite side of the lane, now occupied by the United Brethren. In 1732 the present building had been erected, which was enlarged soon after Mr. Burder became the pastor. The present enlargement, by which accommodation has been provided for nearly 300 additional persons, was rendered necessary in consequence of the divine blessing on the labours of the present pastor, the Rev. Caleb Morris. The enlargement and repairs, which have been considerable, cost nearly £1,700, towards which only about £700 have as yet been raised. Powerful appeals were made to the congregations by both the respected preachers.

#### ORDINATIONS.

Many of our readers who have heard the Rev. Octavius Winslow preach, during his residence in this country, will be gratified to learn that he

was ordained to the pastoral charge of the Bowery Baptist Church, New York, United States, on the 20th of July, when the services were performed by several of the most respectable brethren in that connection. A prospect of much usefulness has opened before our young brother, in that city, where, under a *revival*, he was called to the obedience of the truth, and we cordially wish that he may fully realize it.

The ordination of the Rev. Josiah Bull, A.M., took place, Wednesday, Oct. 1, as co-pastor with his father, the Rev. T. P. Bull, over the Independent Church and Congregation, Newport Pagnell. On this highly interesting occasion, the following ministers were engaged: Mr. Aston, of Buckingham, commenced the service with reading and prayer; Mr. Chapman, of Greenwich, delivered the introductory discourse, and proposed the usual questions; Mr. Hill-yard, of Bedford, offered the ordination prayer; Mr. Bull delivered a most impressive and affectionate charge to his son, from 2 Tim. ii. 1.; Mr. Elliott, of Devizes, preached to the church and congregation from Nehemiah ii. 20; Mr. Gilbert, of Islington, concluded the solemn service with prayer. In the evening the service was commenced by Mr. Prust, of Northampton; after which Mr. Leifchild, of Craven Chapel, London, preached from John iv. 23, 24. A circumstance that added peculiar interest to the services of the day was, that this was the third generation of the same family, who had sustained the pastoral relation to this church. Seventy years ago, the grandfather, the well-known Rev. W. Bull, was ordained. Thirty-three years since, the present Mr. Bull, sen. was ordained co-pastor with his father, who has now the happiness of seeing his son associated with him in the work of the Lord.

On Wednesday, Oct. 2, 1833, the Rev. J. Edwards, late of Blackburn and Exeter Academies, was ordained to the pastoral office over the Independent Church assembling in the Great Meeting-house, Bideford, Devon, when the Rev. Jonathan Glyde, Classical Tutor of the Western Aca-

demy, commenced the services of the day by reading the Scriptures and prayer; the Rev. J. Barlett, of Launceston, in an eloquent discourse, defended the principles of Dissent, and exhibited the unscriptural nature of all establishments, whether Roman Catholic, Protestant, or Presbyterian. He next proposed the usual questions to Mr. E. and received his confession of faith. The Rev. B. Kent, of Barnstaple, offered the ordination prayer; the Rev. D. Payne, Theological Tutor of the Western Academy, gave an affectionate charge from Acts xx. 28. In the evening, to an interested and attentive congregation, the Rev. W. Rooker, of Tavistock, preached the sermon to the people, in which he pointed out the evidences of the prosperity of a Christian church, in language which we believe has been, and will, we hope, continue to be applicable to the church and congregation. "The Lord is there." Ezek. xlviii. 35. Rev. J. E. Trevor, Corbishly; Poole, Burrey (Wesleyan); Edmunds, Burton (Baptist); Davies, &c. took a part in the services of the day. The Independent interest in this town has been established for many years. The present meeting-house, which is a very spacious one, was erected in the year 1696. It is a remarkable circumstance, that there has not been an ordination in this place since that of the Rev. S. Lavington, in 1753. The Rev. S. Rooker, the late minister, was ordained at Tavistock. As a proof of the respectability, prudence, and piety of the late ministers, and of the love and unity of the people, there have only been two pastors over the church for the last eighty years. May the young minister be blessed with the mantle of his predecessors, and the people be distinguished for the same feelings which were possessed by their brethren, many of whom are now inheriting the promises.

On Tuesday the 5th of September, Mr. Jonathan Hicks, late Student at Hackney College, was ordained pastor over the Independent church and congregation at Henham, Essex. The Rev. J. Dorrington stated the nature of a gospel church, and received the confession of faith; the Rev. W. Chapman, of Bishops Stortford, offer-

ed the ordination prayer; the Rev. A. Fletcher, of London, Mr. H.'s former pastor, delivered an impressive charge; and the Rev. L. Forster, of Walden, preached to the people. The Rev. Messrs. R. E. May, R. Frost, Hanson, Sibree, Ferguson, Pavet, and Bannister, engaged in the services, the whole of which were remarkably solemn and affecting.

On the 16th of October, 1833, the Rev. John Pulling, of Highbury College, was ordained over the Congregational church, High Street, Deptford, for 47 years under the pastoral charge of the late Rev. J. T. Barker. The solemn and interesting services of the day were commenced by the Rev. H. B. Jeula, of Greenwich, by reading and prayer: the Rev. T. James, of Woolwich, delivered an energetic discourse on the nature and constitution of a Christian church, in which the principles of Dissent were intrepidly explained and defended. The Rev. W. Chapman, of Greenwich, received the renewed call of the church, and its acceptance by Mr. Pulling; also his reasons for entering the Christian ministry, and casting in his lot among Dissenters, with his confession of faith. Dr. Henderson, Theological Tutor of Highbury College, offered up the ordination prayer, attended by imposition of hands, by the venerable and Rev. John Slatterie, of Chatham, and a numerous band of neighbouring ministers. The Rev. Dr. Collyer gave the charge from 2 Tim. ii. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Rev. Mr. Belsher, of Greenwich, concluded the morning engagements with prayer.

The services of the evening were commenced by the Rev. T. Timpson, of Lewisham, by reading and prayer; the Rev. Robert Halley, Classical Tutor of Highbury College, preached to the people from 2 Thess. ii. 15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle;" the services of the day were concluded by the Rev. J. Hope, Tutor of the Congregational School, Lewisham.



The impressions of this solemn and delightful day will long be remembered by the numerous assemblage who witnessed the scene, and especially by the church and congregation more immediately concerned. It had pleased the Great Head of the Church to continue in their offices the two preceding pastors, the Rev. John Olding, and after him the Rev. J. T. Barker, through a long series of years, so that only one ordination, (that of the latter in 1786,) has occurred for nearly eighty years. All the ministers engaged in that settlement had entered into their rest, though the memorial of Drs. Addington and Davies, Messrs. Trotman, Barker, Towle, Brewer, and Rogers will long be held in veneration. Of the congregation, not more than two or three survive who remember the ordination of their late pastor. These circumstances were powerfully alluded to by Mr. Halley, in his discourse, who was himself a member of the church previous to his entering the Christian ministry, and whose revered parent, now deceased, was also a deacon of the same church.

Highly privileged in their former pastors, the pleasing hope is cherished, that the Great Shepherd has sent to this bereaved church one who will feed them with knowledge and understanding, and who will long be continued a blessing to the fold over which he has now the oversight in the Lord. \* "May a prayer-hearing God, who in Christ loves Zion, graciously hear the prayers offered up for the church and pastor! Amen and Amen!"

On the 22d October, 1833, the Rev. Alfred Gillman was ordained as the pastor of the church at Pitchcombe Independent Chapel, Gloucestershire, The Rev. Thomas Edkins, of Nailsworth, delivered the introductory discourse, and asked the questions; the Rev. Elisha Martin, of Painswick, offered the solemn prayer of ordina-

tion; the Rev. Thomas Gillman, of Newport, Monmouthshire, (brother to the newly ordained minister,) gave the charge; and the Rev. Benjamin Parsons, of Ebley, preached to the people. The other parts of the service were conducted by the Rev. Messrs. Yates, Hewitt, and Sims.

#### REMOVALS AND APPOINTMENTS.

The Rev. J. Durrant, late of Swansea, has received an invitation to become the stated pastor over the church and congregation assembling in Gate-street Chapel, Lincoln's-inn-fields, recently under the care of the Rev. T. Stevenson, deceased, in the Countess of Huntingdon's connexion, and will commence his stated labours there on the first Sabbath in December.

The Rev. George Smith, of Hanover Chapel, Liverpool, having accepted the unanimous invitation of the Church and Congregation assembling in the New Tabernacle, Plymouth, to become their pastor, commenced his stated labours there on the second Sabbath in June. It is gratifying to learn, that during Mr. Smith's visit to Plymouth, in March last, and subsequently, the congregation so much increased as to render an enlargement of the place of worship necessary. For this purpose a contract has been concluded, and for £750, nearly the whole of which is already subscribed: an addition is to be made of 250 sittings. Congregational principles have been adopted, and during the progress of the enlargement, worship will be conducted in the Mechanics Institute. We wish our good brother much comfort and success in his new and important station, and pray that he may be as usefully employed and as highly respected at Plymouth, as we know he was at Liverpool.

The Rev. Walter Scott, of Rowell, Northamptonshire, has been appointed Theological Tutor at Airedale College, near Bradford, Yorkshire. The efficiency of Mr. Scott, as a private Tutor, has been so long proved, that we greatly rejoice that he is called to preside over that valued Congregational Seminary. He will enter on his duties, we understand, at Christmas.

Our readers will learn, with much

\* Mr. Olding was ordained in 1754, and wrote the above sentence at the close of the account of the settlement, Mr. Barker, in recording his own ordination, concludes with the same, with the addition of "Amen and Amen."

satisfaction, that the Rev. Robert Vaughan, Pastor of the Congregational Church at Kensington, and author of the *Life of Wycliffe*, and of

*Memorials of the Stuart Dynasty*, has been appointed Professor of Modern History in the University of London.

## MISCELLANEOUS INTELLIGENCE.

### THE SOCIAL AND MORAL STATE OF CAPE TOWN, SOUTH AFRICA.

*Translated from a Letter, lately received from Monsieur Cassalis, one of the French Missionaries in South Africa.*

We quitted Cape Town the 21st of March for Algoa Bay. On the 30th, Mr. Lemue met us, and his marriage with Miss Colony took place a few days after. We accompanied them to Bethelsdorp. During our abode with Dr. Philip, he had frequently conversed with us on the great advantages of infant schools. We determined, therefore, to make ourselves acquainted with the system in Mr. Kitchingham's station, where it is remarkably well taught by a poor Hottentot. As our detention here was unavoidable, we endeavoured to bear it without impatience; it was, however, with much satisfaction we pursued our course to Graaf Reinet, where we arrived yesterday in perfect health. It would be quite out of place to say much respecting Cape Town, as my predecessors have already fulfilled this duty; yet I may, perhaps, be allowed to add a few remarks on the general appearance of the place, its institutions, and customs.

All the advantages, improvements, and even the abuses, of our modern civilization have been transported to this country. Here the friends of natural science will meet with a botanical garden, a menagerie, and even a weekly lecture on their favourite studies. The scholar will be able to avail himself of a fine library, established for the diffusion of classical literature and general knowledge; and, if he wishes still greater benefits, he may take a share in the meetings of an association formed under the auspices of several distinguished men. Since the 1st of October, 1829, a college has been opened, which presents to parents the means of furnishing their children with a polite and liberal education. Hebrew, Greek, Latin, French, Rhetoric, Logic, History, and Mathematics are taught by these several professors. Here the lawyer has his courts, the politician his newspapers,

and the merchant his exchange. Business goes on as regularly, and the movements of the place are as naturally discussed as in Paris or in London. We see the rich man lounging in his carriage, and passing quickly on to the theatre, or his country house, just as with us; in short, we find at the Cape all our customs and institutions, whether good or bad, useful or ridiculous. This circumstance would scarcely merit observation, but for the contrast which renders it so striking. Refinement and barbarity perpetually encounter each other. The man of wealth, dressed in the newest fashion, is seen conversing with the Hottentot grotesquely wrapped in a large sheep-skin. The chariot rolls leisurely by the side of a heavy waggon drawn by a dozen oxen. This strange mixture reaches even to the fields. The peach, the apple, and the vine, grow in the midst of

“The fig and the aloe.”

I must own, the Cape appears to me more curious in this point of view than from any thing in its geography or statistics. I could scarcely recover my surprise at finding an European city at the foot of a mountain, whose wild and desolate appearance spoke only of the sorrowful and neglected condition of Africa.

But if this contrast interest me, there is another point peculiarly painful to my heart. Here the White is presented to my view, free and enlightened, by the side of the poor negro slave, ignorant, destitute, and the object of contempt even to those who ought to compassionate his situation. Taught from childhood to regard all men as brethren, I could not, without indignation, see a reasonable being obliged to give up his own will, to renounce himself, to become the property of a tyrant whose rights are founded wholly on usurpation.

It must, however, be admitted, that the wretchedness of slavery has been greatly mitigated in this part of the English possessions. Examples of cruelty are rare. The slave is generally well fed; he may cultivate a strip of land for himself; his marriage is celebrated at church; but it remains with an absolute master to

export him, to part with him, or to employ him according to his caprice. In fact, whatever the ameliorations of slavery, the principle is the same, and a modified slavery, though less condemned by some, will always be held as criminal by the philanthropist and the Christian.

As far as I can recollect, you have received but little information respecting the climate of these countries. It is so excellent, that persons come here from India for the recovery of their health. The mean temperature of Cape Town is from 57° Fahrenheit, to 11° Reaumur in the coldest months, and from 79° to 21° *R.* in the warmest. This temperature is not by any means severe. It varies throughout the colony, according to local circumstances. There is, accordingly eight or ten degrees difference betwixt the temperature at the Cape and at Wynberg, though these places are not more than six miles apart; the only difference is, they are situated on the opposite sides of Table Mountain.

The spring begins in September, and continues to December; the other seasons following in their usual course. The natives very properly call the winter the rainy season. They regard this period as a time of blessing for themselves and their country. For six months together they have scarcely a single drop, and this long drought is very injurious to vegetation, and renders the fruit insipid. The hygrometer at the hottest season averages about 7° in the morning and 14° at noon. We would not lead you, from these miscellaneous observations, to suppose that other interests have superseded those of the gospel. Daily are we reminded that our lives are due to God, and that, as faithful servants of Christ, we must labour to obtain the gifts and graces of his Spirit. Our stay with Dr. Philip enabled us to form many new and interesting connections. This distinguished man, whose praise has long been in all our churches, received us as his children, insisted upon our continuing for the time under his roof, and discovered the utmost readiness to help us by his advice, and to acquaint us with the result of his lengthened experience. I do not know which to admire most; his knowledge and profound acquaintance with the scriptures, or the kindness of his disposition. He discovers all that humility and noble simplicity of character which distinguishes a superior mind. Having just returned from Lattakoo, he was able to give us a clear and exact idea of the state of things amongst the Bechnanas, and to direct our future plans. He acquainted us, also, with the state of religion at Cape Town,

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and for this purpose he introduced us to several families truly eminent for their piety. There appears to be amongst the Christians at the Cape much social affection, and great delight in the means of grace. They are very deeply interested in missionary concerns, and attach much importance to the religious instruction of their children. Some days after the Doctor's return he wished to give them some idea of the countries he had visited, and accordingly he gave each of them leave to ask him two or three questions in writing respecting his journey. I expected that these questions would relate to the lions, elephants, weapons of the savages, &c. but I was astonished when I heard children of ten or twelve years of age enquiring the origin of the Bushmen; how Zoulas treat their wives; how many of the poor at Karuman were really converted to God; and other things of the same kind.

Travellers who wish to penetrate into the interior of Africa are obliged to take a circuitous road, to avoid a desert, called by the name of the Great Karron. Instead of going directly north, they take the eastern coast to the frontiers of Caffraria. Some make this journey by land, others prefer embarking for Port Elizabeth. Many considerations decided us to adopt the latter course. The passage by sea is shorter, less expensive, and less fatiguing. Every thing transpired to make this voyage very agreeable to us, and especially to *Midle. Colony.* Mr. Kitchingham, a missionary who had been some days at the Cape, engaged a place for himself and one of his daughters in the same vessel, so that our dear sister had the advantage of his fatherly protection, until she was consigned to her friend Lemue.

During our stay at Port Elizabeth we lodged with Mr. Robson, formerly at Bethelsdorp. He labours for the conversion of the Hottentots at the Bay, who are unhappily too well known for their drunkenness and profanity. He has also a congregation of Europeans. His chapel is just completed, and is built with much taste. The expenses have been met by a Missionary Society belonging to the neighbourhood.

Bethelsdorp must be regarded as one of the most important stations in the colony. It has a peculiar charm for the Christian traveller, who remembers the long-continued labours of Vanderkemp, and the first attempt of the Missionary Society in South Africa. As yet there are few stations of which so much has been stated. Mr. McCarthy has collected, in his book of travels, some reports of the

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first settlers, which might make us almost suspect the motives by which they were instigated; whilst our brother Rolland, on the other hand, sets forth their labours and success in a very different light. The opposite opinions are easily accounted for. Barrow, and other travellers, confined their attention to the soil, situation, and productions of Bethelsdorp, and it must be confessed, that in these respects it is badly off. Mr. Rolland and Lemue were struck with the progress of the Hottentots in religion and civilization. The moral condition of the station was that which chiefly arrested them. Perhaps, after these remarks, you will allow me to give you a few additional particulars of this spot and its vicinity.

Bethelsdorp is a pretty village, consisting of fifty or sixty houses, built with tolerable regularity on the brow of a hill, and surrounded on all sides by bare and rugged acclivities. The soil is poor, light, very sandy, and abounding with free stone, but we did not see any lime. A number of indigenous plants grow on the heights, and form thickets which have a curious effect to the eye of an European. The *protea argentea*, several species of *cactus*, and geraniums are produced in great variety. The *aloes perfoliata*, so valuable in medicine, attracted my attention, from the peculiar gracefulness of its form. It grows to a considerable height. Its flowers unite in spikes, balancing themselves most gracefully in the centre of the large fleshy leaves, which serve as a rampart. The straggling mimosa creep and wind with their long thorns and double leaves in all directions. The *Palma Christi*, and *jasminoides*, are also common to this neighbourhood. The nature of the land must be peculiarly favourable to grasses, for they spring every where. I remarked, also, with much astonishment, several kinds of sage, loaded with juice, and possessing the common characters of this plant. Except in the general thickness of their parts, their form was exactly the same as that of the sages around Paris, but they had lost their perfume. The outer skin of the leaves contained a sort of macilage, very sour.

Mr. Kitchingham regrets much that he has not yet been able to succeed in trying to introduce the cultivation of corn into his station. The principal obstacle arises from the want of irrigation. The Hottentots are obliged to support themselves by the manufacture of mats, by making and selling faggots, or by working at the Bay. Too often, however, the bad examples they encounter there, destroy the effect of the exhortations of their missionaries.

God chooses the weak things of the world to confound those that are mighty. The establishment of Bethelsdorp is an admirable proof of this assertion. Local difficulties have not hindered the progress of the good work. An abundant measure of grace has been shed over the inhabitants of Bethelsdorp, and many amongst them have been so happy as to forget their earthly poverty in the discovery of heavenly treasures. Nowhere is public worship so regularly observed. The chapel, which contains about six or seven hundred hearers, is often too small. It is not only open every Sunday, but every night in the week. (I tell it to our shame.) The number of those who attend these daily services exceeds that of the people we are accustomed to see in many of our French chapels once a week. The missionary calls upon different members of his flock to pray aloud, and they comply without false shame, with much simplicity, and frequently with so much fervour, that the greater part of the assembly is bathed in tears. The Hottentots, who are in many respects less favoured in outward points than others, have generally very fine voices, and an excellent ear. They sing their hymns in parts. The first impression I received of their singing will never be lost. I could not help recalling the time in which their musical powers were wholly given to licentiousness. I imagined them assembling in the desert to perform their obscene dances to the discordant sound of their barbarous instruments.

What a change has taken place! What would Sparmann and Levaillant say, if they could listen to the melody of a Christian hymn in this place, where the ferocious shout of the savage was formerly heard.

Mr. Kitchingham administers the sacrament of the Lord's Supper on the first Sunday of the month, after the custom of the Independents in England. We received it with about eighty poor people who are considered real converts. Nine adults and six children were baptized on one day while we were at Bethelsdorp.

The asylum and the primary school prosper. A Hottentot woman has the care of the former, and she acquires herself with so much intelligence and care, that we were not at all ashamed to follow her lessons, in order to learn the system. Mr. Wood, Assistant Missionary, instructs the children from twelve to fifteen years old, after the Lancasterian method. He has two hundred pupils.

Ah! Sirs; when shall we be able to speak of our station, of our chapel, of our

schools? When shall we have the joy of telling you of our success? When? God only knows. If these events depended on our will, this time would soon come; but it does not belong to the mere labourer to determine the moment when the corn shall be reaped; the Lord of the Harvest alone has this right, and he only knows how to use it. By how many examples does he teach us, as in the case of Bethelsdorp, that we must sow in tears before we can reap in joy.

I have been so drawn on by the pleasure of the narrative, and the correspondence, that this letter has become unpardonably tedious.

The remainder of our journey offered nothing remarkably interesting to the natural observer; but I must not omit to notice two distinguished fellow-labourers, who sought in every way to testify their attachment to the Paris Missionary Society. These Christians are Messrs. Messer and Smith, the first a missionary and the other the pastor of Uitenhage. Mr. Messer has grown grey in the service of Christ. The companion of Pacalt, of Vanderkemp, and of Reed, he has contended steadfastly against those difficulties and aversions which only faith can overcome. Mr. Smith is a Scotch minister, established, by government over a large congregation of English and Dutch. We were surprised to find him acquainted with all the religious proceedings in France. In the heart of Africa, he traces with the deepest interest the progress of Christianity in our beloved land. He availed himself most eagerly of our Archives, our Missionary Journals, and the "Sermon," &c.

Such zeal for the advancement of the kingdom of Christ, discovers the deepest piety.

From Uitenhage to Graaf Reynet we met with no friends; but whilst we passed the desert, the great Friend of sinners was with us, and filled our hearts with holy confidence.

We are now staying with Mr. Murray, whose Christian kindness and affability surpasses all we had been led to anticipate.

He received the letter from the Committee with much pleasure. I must acquaint you with his station and labours in my next. Brother Pelessier awaited us at Graaf Reynet, where he had come with Lemue. Before we departed for the interior, we conferred and prayed together over the course we ought to follow at present. It is here, Sirs, we need your instructions; for we all deeply feel the immense responsibility which rests individually upon us; indeed, I freely

acknowledge, that I should be compelled to decline the work, if the sentiment of duty and the promises vouchsafed to prayer did not sustain me.

After our meeting, according to your wishes, and with the assistance of the Holy Spirit, whose help we earnestly sought, we arrived at the following conclusions;—1. We must not think of going to the Zoulas at present, because the Griquas and Dingaans are attacking them. 2. It is possible we may ultimately be able to return to the Baharuthses, for either Mosolekatri will be defeated, and then Mokatla and his people will recover their lands; or Mosolekatri will be the conqueror, and then he will try to settle at Mosika, on account of the beauty of the country. 3. It is of great importance to find a field of labour for our society. North of Lattakoo the country is fertile, well watered, favourable, as far as we can learn, to civilization, and the inhabitants love and respect the missionaries. Besides this, a travelling merchant, Mr. Hume, whose judgment is much to be depended upon, assures us, that he has penetrated lately a journey of twenty-six days north-east of Mosika, and that he discovered several peaceable tribes, speaking the Sichuana tongue. He has brought various articles of European manufacture from these countries, obtained doubtless from the Portuguese of Mozambique, with whom the natives must have some intercourse. Mr. Hume states, also, that the Wankets are not destroyed, but that they will return to Melita as soon as possible. 4. Whatever may be our future prospects, it would be quite unreasonable for six missionaries to be unemployed whilst there is so much to do around them; therefore Dr. Philip advises Rolland and Lemue to remain at Lattakoo, and try to found a station at Philippolis, where there are several thousand Bechuanas. Pelessier will continue in the same neighbourhood, and we then shall wait for some time an opportunity of going to Mosika, whether this place remain in possession of the Zoulas, or fall under the power of the Baharuthses; but in the interim, for the sake of helping our brethren, we propose to separate. Arbousset and Gosselin will join Pelessier, and I shall go to Mosilo to acquire the Sichuana language.

I hope, Sirs, we shall have your approbation on our arrangements. Help us by your prayers; and let the churches of France continue to support the missionary cause by united and earnest supplications.

Receive, dear Sirs, and much-respect-

ed Brethren, the assurance of my most cordial affection in Christ.

E. CASSALIS, Missionary.

CORRESPONDENCE BETWEEN CERTAIN  
MINISTERS OF THE CANTON OF VAUD  
AND THE DIRECTORS OF THE THEO-  
LOGICAL SCHOOL OF GENEVA.

The revival of evangelical religion and pure truth in the ancient churches of the Reformation, is an object of far higher interest with us than the diffusion of those particular views of church polity by which our denomination is distinguished. We therefore gladly announced to our readers, in our Magazine for April, 1832, (pages 255—258) the formation of The Evangelical Society of Geneva, for the establishment of a School of Theology, to be open to students of all denominations of Christians. It was to us a matter of surprise and regret, that though so consecutive in its leading principle, yet the Corresponding Committee of this Society in Great Britain should be composed exclusively of ministers and members of the *Established Churches* of England and Scotland.

In the documents that follow, it is evident enough why the Dissenters of both countries are to be avoided—they are hostile to church establishments, which our Swiss brethren are anxious to uphold, although they have seen truth bound by the authority and bleeding on the altars of that very establishment they are still willing to maintain. This to us, however, is secondary to the revival of evangelical truth and life among them, and we therefore gladly translate a pamphlet, published recently at Geneva, containing a letter from 123 ministers of the national church of the Canton of Vaud to the Directors, expressive of the affectionate interest they feel in the Institution, and the reply of the Directors, which contains an exposition of their views of doctrine and discipline. As the Advertisement contains some interesting sentiments, we insert it also.

Advertisement.

All Christian Churches form but one body, and are members one of another. One church cannot, then, remain indifferent to the welfare of another, as one Christian cannot be indifferent to the welfare of another Christian. This sweet and salutary communion has always been found when the churches have been in a lively state. It existed in the first ages, before the flocks of Christ were brought under bondage; it existed in the time of the Reformation, and now it ought to reappear. The documents which form the subject of this publication are only a spe-

cimen of what ought ever to be found in the Christian Church. These two letters are published because it would have been difficult, otherwise than by printing, to have conveyed a reply to the Pastors and Ministers of the Canton of Vaud, who have signed the first; and because it was thought desirable to embrace this opportunity for gratifying the wishes of many who might desire to be enlightened upon the importance of the doctrines professed by the Theological School, and particularly upon the principles of the direction of the school, both as to the Church and its worship. May this publication, by contributing to confirm in the faith those who profess it, arouse the attention of those who sincerely seek the truth, to the great doctrines of salvation.

To the Members of the Committee of the  
Evangelical Society of Geneva.

Very dear and honoured brethren,—It is with lively interest that the undersigned Ministers of the Gospel in the National Church of the Canton of Vaud, have learnt from the circular letter you have addressed to them, the foundation of the Evangelical School of Theology; they will endeavour, as they feel themselves bound, to express to you the joy they experience. You announce your intention of professing, respecting the condition of man, the grace of God, the nature of the Saviour, the work he has accomplished, and that which he still carries on for the salvation of his people, the scriptural doctrines proclaimed by the Helvetic confession of faith; this assurance is to us most dear and valuable. Considering these doctrines as the fundamental object of the Christian faith, and as alone capable of producing regeneration of heart, a consistent life, and genuine peace, we could not observe, without grief, these holy truths attacked, in the writings published by members of the clergy, and of the academy of your Canton. But now our hearts rejoice, and we doubt not that God, to whom we render our grateful acknowledgments, in blessing your labours and those of the servants of Christ employed in the same field, will maintain amongst you the honour of those great truths which are the basis of our common hopes, and re-kindle the flame of a simple and lively faith in the bosom of a church, whose light long retained its brilliancy in the midst of the reformed population. Our wishes accompany your efforts for the advancement of the saving reign of our Master and Saviour. We will remember you in our own prayers, as we desire not to be forgotten in



yours! May the favour of the Eternal rest upon you, and direct the work of your hands.

List of 123 names here follows.

*The Directors of the Theological School established in the Reformed Church of Geneva, to the Pastors, &c. of the Canton of Vaud, who have signed a Letter, &c.*

Sirs, and very dear Brethren in our Lord and Saviour Jesus Christ,—We have received the letter that you have written on the occasion of the foundation of our school. This proof of your Christian affection has filled us with joy; and we have experienced, in receiving it, all the blessed reality of which the Apostle speaks, when he says, “If there be, therefore, any consolation,” &c. Phil. ii. 12. Therefore, very dear brethren, we return thanks for this pledge of your communion in spirit, to God the author of all good, to Jesus the Head of the Church, whose it is to unite all the parts of it, and to the Holy Spirit, who consoles her for all her melancholy schisms by the holy cordiality and solid union of all her true members. But if this token of attachment to the doctrines, which are the only foundation of our hopes, is on your part a proof of affection towards a suffering part of our churches; it is also honourable to yourselves, very dear Brethren, because it attests the fidelity and consistency of the clergy to whom you belong, in an age when infidelity raises its head in so many places. It was for you to bestow, for us to receive. How different, in many respects, is our situation and your own! You belong to a Church which has never forsaken the profession of the faith of her fathers, and who even, in our days, receives from the gracious hand of the Lord, the most striking proofs of his favour, an abundant supply of spiritual blessings in Jesus Christ. At the head of your flocks you can, from week to week, and from day to day, sustain and enliven them by the word of life; and you form altogether a considerable body, powerful by the force of truth in the army of the Eternal God. As for ourselves, united by faith, and sustained by engagements, but inconsiderable in numbers and in strength, we have undertaken the arduous work of reviving evangelical religion by or for the re-edification of churches, and to form, by Christian instruction, dispensers of the word of God. How much then do we need in our weakness the concurrence of our brethren, and how much cause have we to rejoice in seeing your entire approbation of the

principles on which our undertaking rests.

We desire, very dear brethren, to present to you more particularly in this reply, the point of view in which we have regarded our obligations as to the doctrine of the truth, to show you our principles and our situation as to the church, and to make known to you the means which we consider desirable to assist us in attaining the end for which the theological school has been founded. And, first, we have established ourselves in the doctrine, and openly declared our adherence to the faith of the universal church, and of the reformed church in particular, of which we are members; thus following, though feebly and distantly, the example which has in all ages been left us by the faithful servants of God, who have done and sacrificed all, to maintain in its purity the revelation of God in Jesus Christ. In thus acting, we do not believe that we have gone too far, as some have appeared to think. In fact, Sirs, it is not only the peculiar doctrines of the Reformed Church, but those of the universal church, that we have proclaimed. It is not only on the ground of Calvinism, as it is called, that we have placed ourselves, it is on the very ground of Christianity itself. It is, as you state in your letter, the fundamental doctrines which have ever been maintained by all Christendom, which are attacked; “Of the condition of man, the grace of God, the nature of the Saviour, the work which he has accomplished, and that which he still carries on for the salvation of his people.” It might, perhaps, have been our duty to have spoken, had our faith as members of a particular church been compromised: but how much more does it press upon us, when our faith, as members of the universal church, as Christians, is assailed. And if we have professed these doctrines of universal Christianity, and founded a school for their propagation, it is because we have the conviction that they are not unimportant doctrines, but, on the contrary, that it is by them alone that men can be called and prepared for eternal life. We have confessed the solemn truth of the “fall and corruption of man,” of which all men find abundant proof, whether in themselves, in society, or in the Holy Scriptures. And we have done this because we are convinced that to deny this fall and depravity, is to say that there is no sickness, and therefore no need of the physician, that there is no condemnation, and therefore no need of a Saviour; it is to declare Christianity useless; for if it be not the remedy for evil, it is nothing.

We have confessed with every age and every church that Jesus Christ is truly God; and we have done so, because we are convinced, that if he were merely a creature, even the most exalted, he could not save us. All the obedience he could render to God as his creator, would be due on his own account, nothing would remain as an offering for the sins of his brethren. There can be no true Mediator between God and man, but one who partakes both of the divine and human nature. To deny the divinity of Christ is to deprive man of the only way by which he may return to communion with God, in other words, to render his salvation impossible. We have confessed with all the church, and above all, with the Apostles and reformers, that man is saved only by grace, through faith, by the blood of Jesus Christ. And we have done so, because to say that he is saved either wholly or partially by works, is, in our opinion, to substitute a new salvation, one of human invention, in the place of the great and perfect salvation which God himself has given. For, says the Scripture, Rom. ii. 5, 6, there are only two religions in the world, one which ascribes salvation to God, and that which attributes salvation to man, and includes within it every error and superstition. Every religious system, either within or without Christianity, which makes salvation to proceed from man himself, thus proves that man is its inventor, and it falls to the ground: but the religion which traces salvation to God alone, manifests itself to be of God, and is saving. We have confessed that Christ is now carrying on his work in the hearts of his people, that he gives them new hearts, and makes them new creatures; and we have done so, because we believe that without this work there is no salvation for man. Were it possible to admit man to heaven in his natural state, he would find no more enjoyment in heaven than a deaf man could find in a harmonious concert, or a blind man in the magnificence of our Alps and lakes. He must escape from a place where he would find nothing that he could love. John iii. 3. These are the doctrines we have professed. And we have done it because they are not useless. You, with ourselves and the universal church, acknowledge them: salvation is to be found in these truths, and in no other way. The denial of them does not merely occasion a slight distinction, another sect, but entirely another religion. We have confessed them with additional satisfaction, as in so doing we are in accordance with all Christendom. And who, during the history of

the church, have we against us? Some false teachers; one Theodotus, a tanner, who at the close of the second, or at the commencement of third century, first denied the divinity of Christ; Noël, Arius, Pelagius, Socinus, and some other obscure names, who have, at different times, excited melancholy heresies among the faithful, which have been rejected. And on the contrary, who are on our side? All the church of Christ, represented by those illustrious teachers who have not ceased to contend with the false wisdom of the world. At first, Peter, Paul, John, Jude, Luke, and all the Apostles and Evangelists; at a later period, Clement, Ignatius, Polycarp, Justin, Irenæus, Tertullian, Cyprian, Athanasius, Ambrose, Augustine, Chrysostom; and when after a long and mournful season, the church resumed her glory, Luther, Melancthon, Zuinglius, Farel, Calvin, Knox, Beza. We have on our side the universal church of every period, and even at this moment, in confessing these fundamental truths of our religion, we have communion not only with your national church, dear brethren, but also with the national churches of the Protestant world. Certainly this glorious concord of ages, this universal suffrage confirms and strengthens us, and seeing this cloud of witnesses which encompasses us, our weakness is relieved, and we feel convinced, that we have not done too much in uniting with them, and in establishing a school for teaching the faith which they confess and will continue to acknowledge. But after having made known to you the manner in which we view our obligations as to the doctrine of the truth, we proceed to show you our views and sentiments as to the doctrine concerning the church. Religion has never prospered except in those places where the life of the church has been maintained. Our hope and constant prayer is, that the faith may be extended around us. We can do little to promote this, but we will do what we can. Applying ourselves especially to theological instruction, we shall also endeavour, by practical Christian exhortation, to re-animate and enliven the piety of our brethren. Thus we shall form our pulpits no less by example than instruction. And if God condescends to bestow his blessing on the teaching of a pure theology, it will first extend itself in our vicinity. We have now the joy of informing you, that by the paternal providence of God our Saviour, we hope soon to see a chapel united to our theological school. Some Christian friends have just obtained a considerable spot of land, where the halls and the

chapel of the school can easily be erected. Unite with us, very dear brethren, in gratitude for this new and great blessing of the Lord. May our united prayers ascend to the throne of grace, to seek from God the sanctification of this place for the preaching of his Gospel, and that ourselves, our friends, our pupils, and all those who can join us in his worship may there receive abundance of blessings. We shall teach them freely, because it is only when faith returns to the church that she can rise into greatness. But we shall not establish a church or discipline, because it is not by external forms that a work of regeneration can be accomplished. The Gospel must first be preached with truth, power, and efficacy, before the church can be re-established in the order and purity which belong to her. We are certainly of opinion, that a wise and moderate discipline, full of compassion and gentleness, such as that of the Apostles and Reformers, might be very useful to the church; but, on the other hand, we do not sympathize with some of our brethren whose faith on other points we highly esteem, and whom we personally love, in the opinion that a visible church ought necessarily to be composed only of truly converted individuals. We believe that to endeavour to separate from the church all who are not real Christians is to fall into the error of which the Lord himself has forewarned his disciples in the parable; it is to wish, like the servants, to separate here the tares from the wheat, whilst the Master has said, "Let them both grow together until the harvest." We say, with an illustrious teacher, "Although the church may appear to have within it many tares, yet this disturbs not our faith and love so much as to make us think it our duty to separate from the church because we see within it these tares." We ought ourselves only to endeavour to be found with the wheat, in order that when the Lord shall gather it into his garner we should not lose our reward. The Apostle says, "In a great house," &c. 2 Tim. ii. 20. Let us, then, endeavour to be vases of gold or silver. As to breaking the vessels of earth, that is for the Lord only, to whom the sceptre of iron has been given. The servant is not greater than his Lord, and no one can appropriate to himself what the Father hath committed to his Son alone: no one can pretend to assume the fan for purifying the garner of the Lord, and to separate the tares from the wheat by human judgment. And if, on the one hand, we think that it is necessary to avoid the errors that we have pointed out, we believe, on the other,

that we are not called to employ ourselves in the discipline of the church. We have come forward in the cause of the faith, and not in that of an ecclesiastical constitution. Our school, we have said, is not a church, and its chapel, should we add, will not be more so? We belong to the Reformed Church as it was established three centuries since in Switzerland, in Germany, in Holland, Great Britain, France, and Geneva, and such as she has been known ever since to other Christian communions by confessions of faith, in which the doctrines she holds are clearly stated, we have established our school in and for the church which is dear to us. The chapel will then be that of a reformed school. You are aware that the universities of many Protestant countries of Europe, and the seminaries of the United States of America, have generally chapels attached to them, and that they regard them as essential to their institution. This necessity, so generally felt in the high schools of Protestant Christendom, is no less urgent among us. We shall then meet it, and shall seek freely and fearlessly as becomes Christians, and especially Protestant Christians, all that is needful to support and strengthen the faith; but government and discipline is not the concern of individuals, so that we consider ourselves exempt from any obligation on this account. He who believes it to be his duty to remain in communion with a church, ought to know how to bear with her faults with humility and courage; whilst he strenuously endeavours to introduce the remedy, he ought to recollect, that before the church becomes all that her true friends desire, many improvements, perhaps of slow growth, must take place within her, and that not only such of her members as are dead should return to the life of faith, but also that love for the church herself should be rekindled in the hearts of the faithful. Such are our views on the question so much debated in our days of separation from the church. And are we wrong for not despairing of the revival of the reformed church, and her glorious re-establishment? No, doubtless God will no more forsake his people under the new, than he did under the old covenant. The church of Christ has already surmounted the greatest trials, and though false doctrines have now appeared in many places we are not discouraged, we do not despair; on the contrary, we recognise even in this state of things the accomplishment of the prophecies of the Lord. From the beginning of the world, the adorable providence of God has suffered

the admixture of unbelievers with the faithful. Let us then do our duty, and Christ will take care of the rest. He has founded his church upon a rock, and the gates of hell shall not prevail against her. It is He who forms the light and creates darkness, who makes peace and sends adversity. He opens and he shuts. He brings down to the grave and raises up. He reproofs and chastens those whom he loves, but still stands before the door and knocks. Thus it is, very dear brethren, that having such faith in Christ, we are full of hope in him, not only for the Reformed Church in general, which shows in our days many signs of life, and from which nothing can separate us, but also for the particular Reformed Church to which we belong, and from which we shall not separate ourselves so long as she does not solemnly renounce the reformed doctrine. And in this we follow the example of the most faithful and blessed servants of the church of God and particularly our reformers. They separated not themselves from the apostate church, but she by condemning their confession of faith, ejected them. Doubtless when a church goes to such lengths, it is necessary to be separated from her. But she alone bears the responsibility of such a schism, before God and men, before the state and the church. And we are convinced that such a separation is always a great detriment to the church in general. The sap which might restore the fruit, and clothe the withered branches, is removed elsewhere. God brings good out of evil, but it is no less true that councils and popes, by their intolerance, and the obstinacy with which in the sixteenth century they ejected the ministers of the truth, sinned against society, against the church, against God himself. How much good might have resulted, what evils might have been averted from Europe, if Rome had not in her blindness cut off the noble men who were as life in the midst of death! Thus, Sirs and Brethren, we have done nothing new, nothing strange, we have done no more than to act conformably to the infallible word of God and to ancient experience; we have not sought unknown paths; we have not made for ourselves a narrow and isolated fold. The church founded by the Apostles spread over all the earth, confessing and professing her faith in the universal symbols, but during ages of darkness, bound by Satan, or seduced by his wiles, but at last breaking her bonds, and awaking from her slumber, the church re-established and reformed upon the word of God, the apostolical, univer-

sal, evangelical church; this is the city we inhabit, the fortress we defend, our common interest and glory.

Thus, Sirs, and very dear Brethren, we rejoice to feel ourselves united by a community of convictions, not only in what concerns the faith, but in what regards the nature of the church, with so respectable a body of ministers and pastors as your own. We have embraced with joy this opportunity of showing you our principles on these two points, in order publicly to confess the truth, and still more to convince you of the intimate and perfect union in which we find ourselves with you. May all believers fully understand the will of our heavenly Father! May they always prove that heaven of which the Lord speaks, which, mingling in the mass, shall operate powerfully, until it be completely leavened!

We are and remain in the bonds of Christian affection,

Sirs, and very dear Brethren,

Your devoted brethren in Jesus Christ.

Signed by Monsieur J. H. Merle-D'Aubigné, the President, and Messrs. G. Steiger, H. A. C. Havernick, and A. Galland, Directors of the School.

#### CHURCH PATRONAGE IN SCOTLAND.

No doubt exists that Government has resolved not to give up its ecclesiastical patronage in Scotland—not even over new erections—unless compelled by public opinion. The church alone is to remain in a state of bondage, that ministers may reward their friends and dependents out of its livings, and maintain themselves in place. In these circumstances, and with the recent burgh elections in our view, there is surely but one course remaining for those who have any concern for the honour of our National Church. To refrain from agitating this question now, is only waiting till the enemies of the church fall in love with the pusillanimity of its friends. It is high time that the mind of every friend of the church were made up on this subject, and that the evangelical party should hasten by every legitimate means, the settlement of a question which may be delayed, but which cannot, even if it were desirable, be prevented, and which it will be strange indeed if it were accomplished whilst they stand aloof and doubting.

The following indignant and pointed remonstrance with Government is said to be from the pen of Dr. McCree:—

“You have agitated the country from the Land’s-end to the northernmost isle of Shetland. You have threatened the peers, and all but bearded the throne, with your measure of Parliamentary Reform; and now you refuse to listen to an

Ecclesiastical Reform. You claim the grateful acknowledgments of the people of Scotland, for having contributed to obtain for them a political franchise; and with the same breath you tell them, that they can entertain no hope of obtaining—what they hold still dearer—an ecclesiastical reform. You will give them a right to choose the man who shall watch over their lives and fortunes; but you will leave it to strangers and foreigners to choose the man who is to go in and out before them, watching over their souls. You have taught them to think it foul scorn to entrust their temporal interests to the nominee of the crown, or of a peer, or of a rich commoner; and you would persuade and oblige them to subject their spiritual and eternal interests to the same arbitrary nomination. You have made extensive changes, you have risked the peace of the country, to meet a call of *yesterday*; and you would lend a deaf ear to a cry which has not ceased to be heard in Scotland for nearly 300 years."

MEMORIAL ON THE DEATH OF THE  
REV. JOSEPH HUGHES,

*Adopted by the Committee of the British  
and Foreign Bible Society.*

In preparing a grateful Memorial to their departed Secretary, the Rev. Joseph Hughes, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in church or state—however any might seriously differ from him in subordinate points—all were agreed to reverence and love an individual in whom so many excellencies appeared.

To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind—"Why not a Bible Society for the kingdom—why not for the world?" While grateful science will ever admire the hand of God, in the falling apple that opened to the mind of Newton a train of thought which has atouished the world, why should not the friends of Religion thankfully ac-

knowledge the same hand which, from suggestions so simple, has educed results affecting the eternal welfare of the entire family of man—to name no more than the circulation of eight millions of copies of Holy Scripture?

Not less observable, the Committee believe, is the goodness and power of God in eminently qualifying their late associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical, (and among such, the Rev. John Owen was at first numbered,) became afterwards its warmest admirers and firmest supporters.

Much, too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that representatives from London should visit the Committees, and assist at public meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeyings oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

In the recent question regarding the Constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern wor-



thy of imitation; whenever controversy shall have become unavoidable.

While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him; while he rejoiced no less in that laborious part which he was himself called to sustain in operations all tending to so glorious a consummation; the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future earnest supplications and resolves on his own immediate behalf. "Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name?"\* was the language of their friend's heart: it was the language also of his life.

While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and, they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

The Committee conclude their memorial by transcribing a passage from a beautiful letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that when placed in similar circumstances, they may be enabled to bear a similar testimony.

"The office has, I believe, greatly helped me in the way to heaven. But now my Great Lord seems to say, I have dissolved the commission—thy work in this department is done—yield cheerfully to my purpose, and prepare to enter those blessed abodes where the labours

of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated."

#### CONGREGATIONAL SUNDAY SCHOOLS IN WALES

*To the Editors.*—Standing very recently on the ruins of an ancient castle, in the principality of Wales, which commands an extensive view of the celebrated Vale of Clywd, I was enchanted with the beautiful scenery by which I was surrounded. The fields were "white unto harvest," and I was delighted in looking down the valley, to see the precious grain gently waving before the breeze, or falling beneath the sickle of the reaper, or carried off the ground in triumph amidst the shouts of the harvest home. The scene altogether was inexpressibly interesting, and it threw a charm and force, which I never fully felt before, into that fine description, given in the concluding verse of the 65th Psalm—"The pastures are clothed with flocks, the vallies also are covered over with corn, they shout for joy, they also sing."

But there was something still more gratifying in reserve. I had yet to behold the moral and religious scenery of the country, in which I was sojourning. It was my happiness to see a good deal of primitive Christianity—to meet with many an Enoch, who walked "with God;" with many an Abraham, who was "strong in faith;" and with many a Jacob, who wrestled at Peniel and prevailed. It seemed to recall the period when the "multitudes of them that believed, were of one heart, and of one soul, and when walking in the fear of the Lord, and in the comfort of the Holy Spirit, they were multiplied."

I was not long in discovering the interesting fact, that the religious prosperity of the place I was visiting, was to be traced very much to the powerful influence of Sabbath School instruction. It was there that I saw a feature in Sunday Schools, which was altogether new to me. They are Congregational; the minister, the deacons, the members, and the hearers, connect themselves with the Sabbath School, and that on every Lord's-day. This is felt most powerfully by the children, who know that they are identified with the congregation amongst whom they worship.

In order that your readers may have a complete insight into what I mean by a Congregational Sunday School, I will now give you a simple statement of what I witnessed on the first Sabbath I spent in Wales.

At nine o'clock I proceeded with the

\* Psalm lxxxvi. 9, 11.



family under whose hospitable roof I was entertained, to the sanctuary in which they are accustomed to worship. On entering it I was struck with its size, for nearly 3000 persons are often collected within its walls: the singing also powerfully attracted my attention, for all who were present appeared to join it; there was a wildness and yet a sweetness in the psalmody, which went to my heart; and I was gratified to observe the devout and unwearied attention which was given to the entire service.

In the evening of the day the place was crowded, and the same undivided and unbroken attention was maintained to the close of the service; and in walking through the town after the Congregation had separated, it was truly delightful to hear the voice of prayer and praise issuing from many a cottage in which the hallowed services of the day were continued and protracted.

But the great attraction to me was the afternoon service, which is invariably devoted to Sunday School instruction. At two o'clock I went to the chapel, accompanied by an esteemed minister of the Gospel, who was my companion in journeying into Wales. There I found 1050 scholars, including several adults, both male and female, (some with spectacles on,) and mothers with their infants in their arms—a large congregation was assembled—the minister was present, and the senior deacon, a fine venerable aged disciple, was superintending the whole. As soon as the usual exercises of the school were concluded, and a hymn had been sung, the minister ascended the pulpit, and in a most impressive and striking manner catechised the scholars. My beloved friend was then called upon to address the children and the hearers. I was required to do the same, and the exercises of the afternoon being completed, we retired from the sanctuary deeply affected and impressed by the things we had seen and heard. I said to my friend, here is a new feature in the Sunday School system, and I have no hesitation in declaring my opinion, that to make Sabbath Schools Congregational is a desideratum in England. It is certainly operating most advantageously in Wales, and would, I have no doubt, under the blessing of God, be attended with the most beneficial results at home. Let dear children only feel that they are identified with the pastors, the officers, the members, and the hearers in our respective congregations, and it will produce an impression that will never be obliterated, and will form a

bond of attachment which will never be broken.

In the earnest hope, that ere long the Welsh system will be introduced into England, I am, with great respect, &c.

Walworth.

M.

#### ESTABLISHED RELIGION IN SCOTLAND.

We perceive by the Scotch papers, that preparations are making to petition Parliament to relieve the people from compulsory payments to the Presbyterian Establishment. Many persons have resisted the annuity tax. We hope our Scottish brethren will not relax in their praiseworthy exertions to rescue Christianity from the withering grasp of the secular power.

#### PERSECUTION OF THE POLES.

The "Polonais," a monthly publication, edited in Paris by Count Plater, gives an account of all the Ukases and other measures of the Emperor Nicholas against the Catholic religion in Poland. Amongst them are the following:—Prince Sangus-zko, a Pole of high character, who had been condemned to work in chains in the mines for life, having requested that he might be allowed to confess before he set out upon his march to Siberia, was told that he could only have a Greek priest, for he was no longer any thing but a serf, and a serf could profess no other religion than that of his master. Five hundred of the Poles, who are now working in chains at Cronstadt, after having been promised an amnesty on condition of their returning to Poland from Prussia, where they had been prisoners of war, refused to work on Sunday, as they wished to attend divine service: they were divided into detachments and barbarously flogged daily for nearly a fortnight.

#### SHISHAK'S VICTORY OVER REHOBAM.

The truth of this part of sacred history has lately received a most remarkable confirmation. One of the great palaces of the Egyptian kings at Karnac was partly built by Shishak, or, as the Egyptians called him, Sheshonk; and on one of the walls, which is still standing, Champollion, in his visit to Thebes, in 1828, discovered a piece of sculpture representing the victories of this Pharaoh, who is dragging the chief of thirty conquered nations to the idols worshipped at Thebes. Among the captives is one, the hieroglyphics upon whose shield contain the words Ioudaha Malek, which means King of Judah. The figure, therefore, represents Rehoboam, the only Jewish king vanquished by Shishak; and thus, after the lapse of two thousand

eight hundred years, we have the unexceptionable testimony of an enemy, to the faithfulness of scripture history.

#### HEBREW REFORMS.

The chief rabbi, and others of his persuasion, who are learned in the Hebrew law, have, with the consent of the higher authorities, laid down and promulgated a new organization for the celebration of divine worship in the Grand Duchy of Weimar. The service is to be read in the German language, with the exception of certain passages in the Thorab, which are allowed to be read in Hebrew for the satisfaction of some of the more aged of the community. Unmarried females are henceforward to be admitted to join in the worship of their Maker.

#### ON EXEMPTION FROM OATHS.

(To the Editors.)

The writer is induced to believe, from several circumstances, that there are many persons who conscientiously object to an oath; he wishes to suggest to them the importance of making known their views, by petitions to the Legislature for relief. An Act was passed in the last session, which exempted the sect called Separatists, and there is evidently a disposition in Parliament to attend to the scruples of the conscientious. The petitioners should, he thinks, apply for an Act, declaring that all persons who express a conscientious objection to an oath, be allowed, (in every case where an oath is now required by law) to make a solemn affirmation or declaration in the following form, which is the same as that permitted to the Quakers, 8 George I. cap. 6:—

"I A. B. do solemnly, sincerely, and truly declare and affirm."

All persons making a false affirmation to be subject to the same penalties and forfeitures as are enacted against persons convicted of perjury. In the Act of last session, cap. 82, pages 1069, 1070, the Supreme Being is mentioned; in that relieving the Quakers, there is no such appeal: this is an important difference in the writer's view, which has induced him to give the form allowed to the Quakers.

His object in calling attention to the subject is, that the conscientious may be relieved, and that the laws of our country may be in unison with the doctrine of Christ.

11th of 11th Month, 1833.

#### APPOINTMENT OF THE DISSENTING SECRETARY TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

The vacancy in the secretaryship of this

important Society, by the death of the Rev. Joseph Hughes, has been promptly supplied by the Committee, who, early in November, *unanimously invited* the Rev. George Browne, of Clapham, to fill the office, which, after due consideration he has accepted, and was on the 18th ult. appointed accordingly to the situation.

The intelligence, piety, and high respectability of Mr. Browne, will, we doubt not, justify this appointment in the minds of the greater portion of those who have the happiness to know him, and an experience of his worth will, we trust, soon obtain the cordial concurrence of the religious public in general. From his ministerial brethren in our connection we are sure he will cordially receive what he has always merited, their affectionate and respectful support and co-operation.

#### NOTICE TO THE SUBSCRIBERS TOWARDS THE ERECTION OF TORQUAY CHAPEL.

The Rev. William Greenwood, of Torquay, having obtained Episcopical ordination, and transferred the place, built for the use of the Congregational Dissenters (but unfortunately not vested in trust) to the Establishment, it has been felt by several ministers to be a duty they owe to the cause of Dissent, and the great principles involved in it, to adopt measures for the purpose of obtaining the return of the money subscribed by their denomination, and the consent of the contributors that it shall be lodged, for the present, in the Newton Bank, in the name of Admiral Pearson, and several other gentlemen, to be employed hereafter in harmony with the intention of the donors. Circulars have been sent to different parts of the county; but, as it is apprehended that some subscribers may not be informed of what is doing, the Editor of the Congregational Magazine is earnestly requested to insert this statement in that excellent work.

#### CAUTION AGAINST RELIGIOUS MENDICANTS.

The religious public are put on their guard against certain individuals, who having, long since, lost all claim to respect as Dissenting Ministers, are travelling through the kingdom, and who, by presenting books for sale, and by tales of sufferings which have never been endured, and stories of persecutions which have not been indicted, are imposing on the unwary benevolence of the generous.

## RECENT DEATH.

On Tuesday morning, 19th November, died at Leicester, the Rev. EDWARD WEBB, many years the faithful and devoted minister of the Independent church and congregation assembling in Broad Street Chapel, in that town. His departure was resigned and peaceful.

## DRAUGHT OF THE PROPOSED DISSENTERS' MARRIAGE BILL.

[The following is a Copy of a Bill which it is purposed to offer to Parliament, during the coming Session, for amending the present state of the Laws relating to Marriage, and securing to Dissenters the privilege of celebrating that rite in their own Chapels, by their own Ministers, and according to the modes which seem to them best. We abstain at present from any comments, but solicit for the document the earnest perusal of our readers.]

*A Bill, intituled an Act for granting Relief to certain Persons dissenting from the Church of England, in relation to the Celebration of Marriage.*

WHEREAS it is expedient to make provision for the marriages of persons being Protestant Dissenters, who entertain conscientious objections to the office of matrimony in the Book of Common Prayer.

*Places registered for religious worship may be specially registered for the celebration of marriages under this Act.*

Be it therefore enacted, by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons, in this present Parliament assembled, and by authority of the same, That it shall be lawful for any minister or trustee of any building which now is, or hereafter may be certified according to law as a place of religious worship, and shall have been used or appropriated as such by any congregation of Protestant Dissenters for one year at the least, to cause such place of worship to be registered in the court of the archbishop or bishop within whose diocese, or at the General Quarter Sessions of the Peace for the county, division, city, borough, or town corporate, within which such place of worship shall be locally situated, as a place for the celebration of marriages under this Act: And the registrar of such court, and the clerk of the peace of such Quarter Sessions (as the case may be) is hereby required to regis-

ter the same accordingly, on such minister or trustee making an affidavit before such registrar, or court of Quarter Sessions, in the form specified in the schedule to this Act marked (A), with such alterations as circumstances may require; and to give a certificate to the person requesting the same upon parchment or vellum, in the form specified in the schedule to this Act marked (B), with such variations as the case may require; for which registry and certificate a fee of 5s. and no more shall be paid. And where any such place of worship shall be so registered as a place for the celebration of marriages under this Act at any court of Quarter Sessions of the Peace, the clerk of the peace of such court is hereby directed and required to transmit a copy of the registration of such place for the purposes of this Act, as it shall be entered or filed of record of such court, to the registrar of the court of the archbishop or bishop within whose diocese such place of worship shall be locally situated, within three calendar months from the time of such registration thereof, for the purposes of this Act. Provided always, that in any proceedings commenced under, or in any wise relating to this Act, it shall not be necessary to prove, or give in evidence, the transmission of the copy of such registration at any such court of Quarter Sessions to the registrar of such court of any archbishop or bishop; but the registration of such place of worship as a place for the celebration of marriages at the court of Quarter Sessions alone, shall in all cases be deemed and taken to be a complete and sufficient registration of any place of worship for all the purposes of this Act.

*Congregations removing to a new place of worship, such place may be registered.*

Provided always, that if any building registered for the celebration of marriages under the provisions of this Act shall at any time after its registration for such purpose, cease to be used as a place of worship for Protestant Dissenters, on account of the minister and congregation assembling therein having removed to some other place, it shall and may be lawful for such minister, or for any trustee of the building to which such congregation shall have so removed, to cause such building to be registered in the same manner, and for the same purposes as the building from which such minister and congregation shall have removed was registered, although the building to which they shall have so removed may not previously have been used as a place of worship; except that in all cases of substi-

tating one place of worship for a place ceasing to be used as such, the affidavit to be made by the minister or trustee causing the same to be registered shall be in the form specified in the schedule to this Act marked (C), with such alterations as the case may require: And upon such affidavit being made, the registrar or clerk of the peace of such court (as the case may be) shall and is hereby required to register the building therein described, and to give a certificate of such registration in the form and manner hereinafter directed, upon doing which it shall be lawful for such registrar or clerk of the peace, and he is hereby required and directed to erase and strike out from the register of such court, making at the time an entry of his having done so, the place of worship formerly registered, in the room of which such other building shall have been substituted and registered; after which erasure of such registration, it shall no longer be lawful to celebrate marriages in the building so erased from such register, unless such place shall again be used as a place of worship for Protestant Dissenters, and registered anew as such for the celebration of marriages according to the provisions of this Act.

*Notice of registration to be put in some conspicuous part of such place.*

Provided also, that there shall be placed in the entrance or some other conspicuous part of the interior of every place so registered, a notice in the following words:—"Registered for the celebration of the Marriages of Protestant Dissenters."

*Ministers of such places may be recorded in the court of archbishop, &c. as ministers qualified to celebrate marriages.*

And be it further enacted, that it shall be lawful for any person, being the officiating minister, or one of the officiating ministers of any congregation, and not having any secular occupation except that of a schoolmaster or teacher of youth, whose place of worship shall be registered under this Act, to cause himself to be recorded in the court of the archbishop or bishop, or at the General Quarter Sessions of the Peace, in which such place shall be so registered, as a person duly qualified to celebrate Marriages under this Act, upon his making an affidavit before the registrar or any surrogate of the said court, or before such court of Quarter Sessions, in the form of the schedule to this Act marked (D), or to the like effect: And the registrar or clerk of the peace of such

court (as the case may be) is hereby required to record the name of such minister accordingly, and to give a certificate of such record in the form specified in the schedule to this Act marked (E), or to the like effect; for which record and certificate a fee of 2s. 6d., and no more, shall be paid.

*Persons so recorded may celebrate marriages in any place registered under this Act, subject to certain provisions.*

And be it further enacted, that it shall be lawful for any person duly recorded as aforesaid, to celebrate marriages between parties, either of whom shall be a Protestant Dissenter, in any place of worship duly registered under this Act, in such form and with such rites and ceremonies as may accord with the religious principles of such Protestant Dissenters or Dissenter; every such marriage being celebrated with open doors, in the presence of two or more credible witnesses, between the hours of eight and twelve in the forenoon, and being subject to the further provisions and restrictions hereinafter expressed or referred to.

*Affidavit to be made before, and declaration to be delivered to a justice of the peace, who is to grant a certificate; on which the recorded minister may marry.*

And be it further enacted, that when any marriage is intended to be had between any two parties, either of whom shall be a Protestant Dissenter, it shall and may be lawful for one of such parties to appear before any justice of the peace for the county, division, city, borough, or town corporate, wherein the said parties or either of them reside, or wherein the marriage is intended to be had, such justice not being a clerk, or a person in holy orders, and then and there personally to make affidavit before such justice of the peace, that he or she believeth that there is no impediment of kindred or alliance, or of any other lawful cause, nor any suit commenced in any ecclesiastical court to bar or hinder the proceeding of the said intended marriage; and that one of such parties hath for the space of fifteen days immediately preceding the making of such affidavit, had his or her usual place of abode within ten miles of the registered place in which such marriage is intended to be had; and where either of the said parties, not being a widower or widow, shall be under the age of twenty-one years, that the consent to such marriage has been obtained of the person or persons whose consent to such marriage would, under the provi-

sions of the Act passed in the fourth year of the reign of his late Majesty King George the Fourth, be necessary in granting of a marriage license; and if there shall be no such person or persons having authority to give such consent, then the said party shall in his or her said affidavit state to that effect; and such affidavit shall be in the form specified in the schedule to this Act marked with the letter (F), with such variations as circumstances may require; and such justice of the peace is hereby authorized and required to take the said affidavit accordingly; and such party shall also present and deliver to such justice of the peace, a declaration in writing, signed by both the parties proposing to be married, being in the form specified in the schedule to this Act marked with the letter (G), with such variations as circumstances may require; and such justice of the peace shall keep and retain in his custody the said affidavit and declaration for the purpose hereinafter mentioned; and shall thereupon, and he is hereby authorized and required to sign and deliver to the party so applying, a certificate in writing, in the form specified in the schedule to this Act marked with the letter (H), with such variations as circumstances may require, for which said certificate, the filing of the same as hereinafter directed, and the oath administered to such affidavit, a fee of 3s. 6d. and no more shall be paid; and thereupon such marriage may be duly celebrated in the registered place of worship mentioned in such certificate, on any day within twelve weeks from the date thereof. And every justice of the peace before whom such affidavit and declaration shall be made, shall and he is hereby authorized and required to transmit such affidavit and declaration to the clerk of the peace for the county, city, borough, or town corporate, for which the said justice shall act in receiving the same, and in granting his certificate thereupon at the next General Quarter Sessions of the Peace holden for such county, city, borough, or town corporate, within three calendar months next after such affidavit and declaration shall have been received by such justice; and such clerk of the peace shall, and he is hereby authorized and required immediately upon receiving such affidavit and declaration, to file the same among the records of such General Court of Quarter Sessions of the Peace; for doing which the fee of 1s. and no more shall be paid to him by the said justice from and out of the fee of 3s. 6d. paid to him at the time of his receiving such affidavit and declaration, as hereinbefore provided.

*Marriage not to be celebrated unless upon exhibition of a certificate.*

And be it further enacted, that no person recorded as aforesaid shall celebrate a marriage in any place registered under this Act, unless a certificate duly granted by a justice of the peace, under the provisions of this Act within twelve weeks immediately preceding such celebration, shall have been exhibited to and deposited with him; nor shall any such marriage be proceeded in if before and at the time of celebration any person shall declare a just and lawful impediment to the same, and shall declare his or her willingness to be bound with sufficient sureties to prove the same; in which case if the parties about to be married, or either of them, shall desire it, the person so declaring such shall immediately repair to the nearest or to some neighbouring justice of the peace, who can then be met with for that purpose; nor shall any such person proceed to the marriage of any two parties, both or one of whom shall be under the age of twenty-one years, not being a widower or widow, if such minister shall have notice of the dissent of the parents or guardians of the party under age.

*Marriages celebrated according to this Act to be as binding as if celebrated in the parish church.*

And be it further enacted, that all marriages celebrated under this Act shall be as valid and effectual as if they had been celebrated in the usual manner in a church or chapel, and by a minister of the Church of England, and not further or otherwise; and it shall not be necessary thereafter to give in evidence the making or delivery of such affidavit or written declaration as aforesaid, nor the truth of the facts therein stated, nor the previous residence of the parties, nor the certificate to be granted by the justice of the peace as aforesaid; nor that the place wherein, or the person by whom such marriage was celebrated, was duly registered or recorded under this Act; nor that the justice of the peace was duly qualified to act as such; nor shall evidence be received to prove the contrary in any suit touching or in any wise affecting the validity of such marriage, except it shall also be proved that both parties were cognisant of the real facts of the case.

*Ministers to deliver a certificate of the marriage to the parties and to a witness.*

And be it further enacted, that the person so recorded aforesaid, by whom any such marriage shall be celebrated, shall immediately thereafter, and before the witness to such marriage shall have quitted

the place, make out and deliver to each of the married parties a certificate of such marriage, subscribed by him and both the married parties, and by at least two witnesses present thereat, who shall add their proper addition and place of residence; and also shall deliver to one of the witnesses present at such marriage, another certificate subscribed in like manner, for the purpose of such witness producing the same for entry in the parochial register, as hereinafter provided; and that such three certificates shall all be in the form specified in schedule (I) to this Act, with alterations as circumstances may require; and such certificates or any one of them shall be as valid and effectual proof of such marriage, as the entry, or registration thereof, hereinafter provided.

*A register of the marriage to be kept by the minister in a book to be provided for that purpose.*

And be it further enacted, that after the passing of this Act, a register of marriages celebrated according to the provisions of this Act, shall be made and kept by the minister or ministers of every such registered place of worship for the time being, in a book of parchment, or of good and durable paper, upon each side of every leaf whereof shall be printed the heads of information hereby required to be entered in the registers of marriages, immediately after the celebration of such marriages respectively; and every such entry shall be numbered progressively, from the beginning to the end of such book, the first entry to be distinguished by No. 1, and every such entry shall be divided from the entry next following by a printed line, according to the form contained in the schedule (K) hereunto annexed; and every page of every such book shall be numbered with progressive numbers, the first page being marked with No. 1, in the middle of the upper part of such page, and every subsequent page being marked in like manner with progressive numbers, from No. 1 to the end of the book, and every such entry of any marriage celebrated under the provisions of this Act, or an examined copy thereof, shall be as effectual and valid for the purposes of proving the said marriage, as the entry or the copy of any entry of any marriage duly had, celebrated and registered according to the usages of the Church of England, and the laws relative thereto.

*Neglect of registration not to invalidate marriage.*

Provided always, and be it further enacted, That any omission or neglect, in

making such registration, or in making out or delivering such certificates as aforesaid, shall not operate or be construed so as to prejudice or invalidate any such marriage.

*Register books to be kept in officiating minister's custody. Or where a place of worship shall be disused shall be transmitted to the Quarter Sessions.*

And be it further enacted, that such register book, and all certificates to be granted by any justice of the peace previous to marriages, shall be kept by and remain in the power and custody of the ministers for the time being of each place of worship, and shall be deposited within the vestry, or other room connected with such place of worship, wherever the same can conveniently be done, or otherwise be by him or them safely and securely kept; and such book shall be produced for the inspection of all persons desirous to make search therein, or to obtain copies from the same whensoever required. And in case any such place shall hereafter cease to be used as a place of worship for Protestant Dissenters, the minister in whose power and custody such register book and certificates shall last have been, or in the event of his death or disability, one of the deacons or elders of the congregation assembling in, or one of the trustees of such place, previous to its being disused as a place of worship as aforesaid, shall, and he is hereby directed and required, immediately to deliver such register books and certificates to the clerk of the peace for the county, division, city, borough, or town corporate, within which such place shall be situated; and such clerk of the peace shall, and he is hereby directed and required immediately on receipt of the same, to deposit such register books and certificates amongst the records of the Court of Quarter Sessions in and for which he shall then act as such clerk of the peace, there to be kept for the purposes of this Act; and the clerk of the peace for the time being of such county, division, city, borough, or town corporate, shall, and he is hereby required and directed to produce such books for the inspection of all persons desirous to make search therein, or to obtain copies from the same whensoever required; for which inspection, and the copy of the entry of any one marriage, a sum of one shilling, and no more, shall be paid.

*Marriage certificate may be entered in the parish register. And the original certificate is in such case to be deposited.*

And be it further enacted, That for the



more effectually providing for the registration, and means of proof of such marriages, it shall be lawful for the parson, vicar, curate, or other minister, or the clerk or registrar of the parish chapelry, or parochial or extra-parochial district, in which any such marriage shall be celebrated as aforesaid, and such minister, clerk, or registrar, is hereby, on production and delivery to him of any of the certificates of marriage hereinbefore provided to be given to one of the witnesses to the said marriage, and on payment of the sum of two shillings and sixpence, required to make an entry of the fact of such marriage having been so certified in the usual consecutive order, in the register book of marriages, provided and kept by law, and to sign such entry, and cause the same to be signed by one of the witnesses to such marriage, which entry shall be in the form mentioned in the schedule to this Act marked with the letter (L), with such variations as circumstances may require; and the said minister, clerk, or registrar, in every such case is hereby authorised to make such alterations in the printed forms required by law for the registration of marriages, as are necessary for the purpose aforesaid, and an examined copy of such entry shall be valid and effectual proof of such marriage; and the original certificate so produced shall, after such registration thereof, be deposited and kept in the chest or registry of such parish, chapelry, or other parochial or extra-parochial district.

*Witness not producing the certificate, to be liable to penalty of £20.*

And be it further enacted, That if the witness of any marriage to whom the certificate thereof shall be delivered as aforesaid, shall neglect to produce the same to the minister, clerk, or registrar of such parish, chapelry, parochial or extra-parochial district as aforesaid, within twenty-one days next after the celebration of such marriage, or shall refuse to attest such entry as last aforesaid, such witness shall be liable to forfeit and pay the sum of £20. one half thereof to the informer, and the other half to the overseers of the poor of the parish or place, in which the said marriage ought to have been registered, or where such place shall be extra-parochial, and have no poor legally maintainable by its inhabitants, then to such person as the justice of the peace before whom such offender shall be convicted shall appoint, for the use of the poor of such district, or for such other charitable purpose as the said justice may at the time of such conviction direct;

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and such penalty shall be recoverable upon conviction, on information and summons before any justice of the peace having jurisdiction within such parish or place, who shall have authority to mitigate the said penalty to any sum not less than £5. and to levy the penalty by him adjudged to be paid, by warrant under his hand and seal, on the goods and chattels of the offender, who shall be at liberty to appeal against such conviction at the next General Quarter Sessions of the Peace, on entering into a recognizance with a sufficient surety to prosecute such appeal, and pay such costs as shall be awarded by the justices at such General Quarter Sessions, who shall also have power to mitigate the said penalty: Provided always, that no such conviction shall take place, or such penalty be imposed or inflicted after the expiration of six calendar months from the commission of any such offence.

*Persons celebrating marriages contrary to the provisions of this Act, to be guilty of felony.*

And be it further enacted, That if any person, not being duly recorded and authorized under this Act, shall under colour of the provisions of the same, knowingly and wilfully celebrate marriage in any place of worship, registered or not registered, according to such provisions; or if any minister duly recorded as last aforesaid, shall knowingly and wilfully celebrate marriage contrary to any of the provisions and regulations herein contained, or shall knowingly and wilfully permit any person not being so duly recorded to celebrate marriage in the place of worship of which such minister shall have been recorded as the minister, or one of the ministers, every person knowingly and wilfully so offending, and being lawfully convicted thereof, shall be adjudged to be guilty of felony, and shall be transported for the term of fourteen years, according to the law in force for the transportation of felons, provided that all prosecutions for such felony be commenced within three years after the offence committed.

*Marriages of persons wilfully intermarrying in places not duly registered, to be void.*

And be it further enacted, That if any person shall knowingly and wilfully intermarry, under colour of the provisions in this Act, in any other than a place duly registered as aforesaid, (unless by special licence of the Archbishop of Canterbury,) or shall knowingly and wilfully intermarry without having been licenced, obtained

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from a person having authority to grant the same, or before any minister not duly recorded under this Act, such marriage shall be null and void, to all intents and purposes whatsoever.

*Not to affect the provisions of 4 Geo. 4. c. 76.*

Provided also, and be it further enacted, That nothing in this Act contained shall operate to annul, or affect the provisions of any existing law, relative to any qualifications, ceremonies, forms, or proceedings whatsoever, requisite for or previous to marriages, further or otherwise than as the before-mentioned provisions, or any part of them, are expressly or necessarily altered or affected by this Act; and that the same or the like forfeitures, pains, and penalties shall be incurred, in consequence of procuring a marriage to be solemnized under this Act, by means of any false oaths, or other fraud or contrivance; and also in relation to making or procuring to be made, or assisting in making or altering, or publishing as true, any false, altered, forged, or counterfeited register or certificate of a marriage, or a copy thereof, or any altered, forged, or counterfeited certificate of any justice of the peace, with intent to elude the force of this Act, as are imposed by the Act passed in the fourth year of the reign of his late Majesty, King George the Fourth, intituled, "An Act for Amending the Laws respecting the Solemnization of Marriages," on like offences, or offences of a similar nature, if committed with intent to elude the force of that Act; and that all the penalties appointed and declared by law against the making of false entries, or the forging or counterfeiting of any entry in registers, or of any licence for marriages, or destroying any register, shall be and are hereby extended as well to the falsely making, altering, forging, counterfeiting, or destroying any entry, licence, or register of any marriage, or any document whatsoever required by this Act to be transmitted as herein-beforementioned; or any signature, certificate, or declaration thereon or relating thereto, or any other register, declaration, certificate, or attestation to be made, signed, given or granted under the provisions thereof, or any signature thereto, as to acting or assisting therein, or knowingly uttering or publishing the same, or any copy thereof as true.

*Persons committing accidental errors, not affected if duly inserting the same according to truth of case.*

Provided always, and be it further

enacted, that no minister of any place of worship recorded or registered under this Act, who shall discover any error to have been committed in the form or substance of the entry in the register book of any marriage celebrated by him, shall be liable to any of the penalties aforesaid, if he shall within three calendar months next after the discovery of such error, in the presence of the parties married, or the survivor of them, or in case of their or either of their absence, after notice in writing of such error shall have been given to each or to the survivor of them, or have been left at his or her last place of abode, and of the intention to correct it, so as to enable them by themselves, or some person duly authorized on their behalf, to attend should they or either of them think fit to do so at the time of making such correction, or in the event of the death of both such parties, as the case may be, in the presence of one or more witness or witnesses attesting such marriage, correct the erroneous entry according to the truth of the case, by an entry in the margin of the book in which it shall have been made, without any alteration or obliteration of the original entry, and shall sign such entry in the margin, adding to such signature the day of the month and the year when the correction shall be made, and the name of the parties or party married, or of the witness to such marriage present at such entry being made for the correction of such error, who shall also attest the same.

*Ecclesiastical Courts to retain their jurisdiction with respect to Marriages under this Act.*

And be it further enacted, that the several Ecclesiastical Courts of this realm shall have and exercise such and the same or the like jurisdiction with respect to every or any marriage to be celebrated under the provisions of this Act, as if such marriage had been celebrated in the church or chapel belonging to the parish, chapelry, or parochial or extra-parochial district, within which the same shall be celebrated as aforesaid, except in as far as such jurisdiction is expressly altered or affected by this Act.

*A printed copy of this Act to be kept at the registered place of worship.*

And be it further enacted, that a printed copy of this Act shall be provided and kept with the register book belonging to each place of worship, which shall be registered under the provisions of this Act.

*Extension of Act.*

And be it further enacted, that this Act shall extend to England and Wales, the town of Berwick upon-Tweed, and the islands of Guernsey, Jersey, Man, Alderney, and Sark.

*Public Act.*

And be it further enacted, that this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all judges, justices, and others, without specially pleading the same.

## BRIEF COMMENTS ON PUBLIC AFFAIRS.

THE little space which we usually devote to this department, and which, considering the nature of our periodical, is all that we feel justified in giving to it, will be, this time, more than ample enough. This is owing, partly, to the poverty of the month in news of any stirring or decisive importance; and partly, because we have thought it right to postpone a consideration of certain topics, more especially interesting to Dissenters, to the Supplement; where, less stinted for room, we could give more full and explicit expression to our sentiments, than would be possible under the present head.

As respects FOREIGN NATIONS,—SPAIN is of course the country to which the eyes of England are for the present turned with the strongest curiosity and solicitude. It was at first anticipated, and not without reason, that the struggle between the ascendant party and the faction of the Carlists would have been less formidable than it has been. At Madrid itself, indeed, and throughout the southern provinces of the kingdom, the Queen's authority is undisturbed. It is in the northern parts of the kingdom, that the insurgents have mustered in most strength, and have met with most success. In several skirmishes and slight engagements, they obtained advantages over the Queen's troops. At present, however, there is but little probability of their accomplishing any thing of consequence. Authentic intelligence has arrived, stating that General Saarsfield, who was commissioned against the rebels, has signally defeated them. There was a momentary insurrection in Valencia, more especially in San Philipe, the provincial town; it was, however, instantly suppressed. The only danger of the war becoming general and obstinate, arises from the probability of this quarrel gradually losing the character of a struggle between rival claimants for the throne, and becoming a war of great principles, enlisting in it all the strength and the fiercest passions of the nation.

IN PORTUGAL, the war is prosecuted with very little vigour. For some time, indeed, Miguel and Pedro seem to have exchanged situations. The troops of the former have been closely shut up in Santarem, as those of the latter were in Oporto; while the latter is master of Lisbon and the country, as Miguel was a few months ago. Don Miguel, of course, declines a decisive engagement. Events have recently occurred, however, which will, in all probability, issue in the expulsion of his troops from their present place of refuge. There is but too much reason to fear (what was, indeed, always a subject of apprehension) that Don Pedro's conduct, in many respects, has given great and just disgust to many lovers of the Constitutional cause; and, amongst the rest, to Napier himself.

Authentic intelligence has been received from the West India Islands, that the measure for the abolition of Slavery will be carried into effect without any of those horrible consequences with which the planters had so often threatened us. And there would have been just as little fear of disturbances (perhaps less), had the Bill been even bolder than it is; and we are sorry that it was not. The planters all seem vastly delighted with the £20,000,000: they have good reason to be so.

At home, little has occurred worthy of attention. All sorts of rumours are, of course, afloat about the intention of ministers in the ensuing Parliament; but scarcely any thing has transpired that can be depended on.

The Commission for investigating the state of the Corporations has been pursuing its inquiries with most laudable diligence and perseverance; and its labours promise to confer on the country immense benefits. Some of the Corporations have, it appears, come to a resolution to refuse information, and try the legal right of the Commission to demand it. Whatever the legal right may be, and whatever even of temporary triumph to the corporations

may attend such a trial, every one of common sense can see, that the country will not allow inquiry to be evaded; that the spirit of scrutiny will only grow more rigorous by opposition and delay, and the measure of reform more sweeping and efficacious. It is often the part of truly practical wisdom to abandon the question of legal rights, when the stiff maintenance

of them may inflict more injury than it can confer benefit: since they are not such rights, it is to be presumed, as can withstand the might and majesty of Parliament.—Such perverseness may delay, but cannot baffle inquiry.

For some remarks on certain topics more especially connected with Dissenters, we refer to the Supplement.

### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received this month from Drs. Urwick—Raffles—Bennett—Rev. Messrs. T. Morell—G. Redford, A.M.—T. Milner—J. A. James—J. Galloway—R. Ashton—W. L. Alexander, A.M.—Wm. Davis—J. Wall—J. Burder—E. Giles—W. Thorn—Thos. James—John Edwards.

Also from Messrs. J. B. Williams, LL.D.—John Brown—M. C.—Wigston Magna—Spero—Φιλαληθης—R. B. Z.—I. K. H.

The Illustrations of Jewish History in our next.

We must apologise to several of our valued Correspondents for delaying their Communications till next month.

A curious *erratum* has been pointed out in the July Number, page 448, which we will thank our Readers to correct. It is there said, that the "Local Courts Bill" was carried "principally by the energy of the Lord Chancellor." This Bill, it is well known, was rejected on the *third* reading. It should be, "The *second* reading of the Local Courts Bill was carried, &c."

# SUPPLEMENT

## TO THE

### CONGREGATIONAL MAGAZINE,

FOR THE YEAR 1833.

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[It is not necessary, nor even desirable, to occupy the Supplement of every year with our Statistical Tables. It will be the endeavour, however, uniformly to fill it with such matter as shall be permanently interesting to the Denomination at large. The Editors hope that this will be found to be the case with the present number.]

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#### REMARKS ON THE STATE AND PROGRESS OF THE CONGREGATIONAL DENOMINATION, DURING THE YEAR 1833.

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##### I.

EVERY ecclesiastical system has its peculiar advantages and disadvantages. We suppose no one, who has in any considerable measure reflected on this subject, would be disposed to deny this proposition. Whatever system be adopted, it is the result of a choice, not of unmingled good or of unmingled evil; but of a decision between different measures of good and evil. It is a balance of advantages and disadvantages. There is no system where all the former can be obtained, nor all the latter excluded; none which does not present some points in which it is superior to all others, and none which is not deformed with defects peculiarly its own. These general principles, since they apply to all systems of ecclesiastical government, necessarily apply to the Congregational system with the rest; and he that supposes that system to be free from all defects, only shows that he is but partially acquainted with the subject, and has lost, in the prejudices of a blind and ig-

norant partizan, the spirit which can alone lead him to the truth; the spirit which can alone teach him rightly to appreciate the advantages he enjoys, or to achieve the improvement of his system where it is capable of improvement. The passion of bigotry, wherever it is found, naturally and necessarily shuts the door on all progress, by inducing the complacent belief, that no farther progress is possible. The utmost, therefore, that a candid advocate for Congregationalism will contend for is, that amidst all the admitted defects of that system, he thinks he sees in it counterbalancing excellencies which give it a decided advantage over all its rivals; that it has more of good and less of evil than others.

While the fundamental principles of Congregationalism, those principles which necessarily characterize it; which make it what it is; and which cannot be abandoned without breaking up the system altogether, are, amongst its

advocates, justly considered unquestionable, it may reasonably be supposed that it is in other respects susceptible of great improvement, and may be rendered capable of exerting an influence, to which it has, as yet, been a stranger.

Nothing has been more seriously felt and deplored than its want of cohesion in its several parts; of a power to direct its movements under one grand impulse and with the energy of the collective will; to concentrate on *public* objects its scattered elements of influence and of strength; to spread throughout the whole of it a healthful moral influence; to impart unity of character, and purpose, and action; to effect great general objects, not ineffectually, by detached, desultory, and convulsive movements, but triumphantly, by a combined and simultaneous effort of the whole body; to give it not only a communion of feeling, which already exists, but a communion of enterprize and action, which has never existed at all.

To accomplish this great object, it was thought, some time ago, desirable to attempt the formation of the "CONGREGATIONAL UNION;" a body consisting of ministerial and lay delegates from all parts of the kingdom, who should meet annually in London, to discuss matters of general moment, and to carry into effect such measures as should be deemed conducive to the interests of the whole community; still religiously refraining from every thing which could in the remotest manner awaken the jealousy of individual churches, and leaving each of them in the enjoyment of all its individual rights and immunities; of the inalienable prerogatives of choosing its own officers, of admitting and excluding its own

members, and of managing its own affairs.

This design has been carried into effect, and, considering all things, with a success which has more than justified all sober expectations. For the disappointment of irrational and extravagant expectations, if any such have been entertained, of course no pity is to be felt, simply because no measure of success could satisfy them.

The "Union" met for the *THIRD* time, and under more auspicious circumstances than heretofore, last *MAY*. For a detailed account of the proceedings at that meeting, we refer to our *May* number; all that we are at present concerned with, is to make a few observations on the general aspect of the "Union," in reference to the denomination at large, and its prospects of increasing usefulness, influence, and success.

Those who have watched the progress of young Institutions; who know the difficulties they have to encounter from their very greenness and novelty; the suspicion and coldness which their destitution of all those circumstances which inspire veneration, engenders, will not think the mere fact that the Union has now assembled *three* following years altogether unimportant. There are considerations quite apart from those of utility or success, which have much to do with the stability of all institutions; it is only in a long course of years that they gather round them those associations (becoming stronger and stronger in each generation,) which are not their least feeble defences; imparting to them that venerable air of antiquity which gives them a species of sacredness, a sacredness which not only excites the reverence of admirers, but checks even the violence of the innovator,



by connecting the idea of destruction with the idea of sacrilege. For the want of these associations, young institutions are uniformly at first regarded with a feeling approaching to contempt and disdain, and are robbed of one of their most powerful defences.

It is true that the "Congregational Union" is as yet too young to have done much towards inspiring the "Denomination" of which it is the centre, with these feelings of reverence, *but every year is doing something*; and we have no doubt that should it (of which we have as little doubt) become a useful and influential institution, it will sooner than most others gather round it the respect of which we have been speaking, for it can govern only by affection. Its power is a *moral* power alone.

But this is not the only nor the most important circumstance connected with the mere meeting of the "Union." Each additional meeting is, of course, giving it that wisdom and experience which nothing but time *can* give. Its objects are becoming more definite, its means better known and more judiciously applied; repeated discussion, as usual, has brought both into stronger light; and the very forms and habits of business, which only those will think of no importance, who have had no practical knowledge of the world, are becoming more familiar.

But the last meeting was attended with circumstances still more auspicious. It was the good fortune of the Union, at its very formation, to attract to itself a very large portion of all that was respectable and influential in the Body; some jealousies, however, were naturally expected to operate, jealousies which only time could mitigate and soften. This has been in great

part effected. Such jealousies are seen to be unreasonable, and are therefore almost abandoned. Several counties, whose caution, since it sprang from a vigilant jealousy of our dearest rights and privileges, and a horror of all that bore the slightest resemblance even to the *forms* of ancient tyranny, was worthy rather of praise than censure, have sent in their adhesion. In proportion as the *objects* of the "Union" become more distinct and avowed, it is seen that those objects do not in the slightest degree interfere with any of the rights of individual churches; that there are enterprises, vast enough for all the energies of the "Union," which will not only not infringe upon the right of particular churches, but which those churches *could never* have undertaken.

We refer with pleasure to the details of the last meeting for proof that the "Union" is not an idle and useless thing; should it be able, even in a long term of years, and then only partially, to achieve the projects it proposes to itself, it will have conferred no mean benefits on the community for whose benefit it has been instituted.

In the mean time, it has already conferred a benefit of no mean value, and which is the earnest, we trust, of yet greater. In the admirable "Declaration of Faith and Order," which it has put forth, it has effectually re-deemed the Congregationalists from the anomalous position in which they were placed. It has taken away from us the reproach of having no record to which we could point as the measure of the general sentiments of the Body, and deprived the wilful slanderer and libeller of all excuse for representing us as holding no fixed sentiments at all. While that do-

document justly possesses no authority as a rule of doctrine and discipline, it is invaluable as an exposition and index of that doctrine and that discipline, which, un-compelled, we adhere to.

We cannot conclude without urging the Congregationalists, (so far as our feeble influence goes,) to endeavour to sustain and cherish the "Union." We are sure they will not permit any petty jealousies, nor that spirit of division, to which they are necessarily more exposed than any other body, to impede the movements of an institution so well calculated to check the one and remedy the other. Holding the sentiments we have already expressed, our readers cannot be surprised that we consider the formation of the Union as an auspicious era in the history of Congregationalism—and the progress of the one as identified with the interests of the other.

## II.

It is already well known to our readers, that Wyndley College has been removed to the immediate vicinity of the London University. This circumstance deserves distinct and honourable mention. The students will now have the advantage of the lectures delivered on the requisite branches of secular learning and science at the University, while theology and every branch of sacred literature will still be taught within the walls of the College.

We regard this step as a gratifying proof, both that there is amongst Dissenters an increasing persuasion of the importance of a well instructed ministry, and of a determination, though somewhat tardily expressed, to give their sanction and support to the London University. That University has long been struggling with the

disadvantages which, as we have already remarked, necessarily press on a young institution. It is now, we trust, surmounting them. At the same time, we do not hesitate to say, that Dissenters generally have shamefully neglected it. They have not given it that energetic support which might reasonably have been expected from them. When they had got an institution which promised to confer upon them those literary advantages of which they justly complained that they had been unjustly deprived, they abandoned it; possession, in this as in other cases, seemed to depreciate the value of the object they had so long striven for. This apathy can with difficulty be accounted for, except by one of three causes; either the Dissenters are not numerous or wealthy enough to support a university; or, ashamed of their own principles, they have not moral courage enough to set at defiance the slanders and the calumnies with which the pretended friends of religion sought to load a young institution; or, lastly, they really care little about literature at all. But we trust that Dissenters are now about to make amends for their past neglect. If the University has been embarrassed with difficulties, there was just so much more reason to rally round it, and not wait ingloriously for the time when it could do without help. If Dissenters now neglect their opportunities of procuring knowledge and science, what excuse can be made for them? The imputation of ignorance was formerly met by the plea, that a jealous establishment had taken away "the key of knowledge." But what can be said, if, when the doors of the temple are thrown open, they refuse to enter?

••• We hope to present our

readers next month with an engraving of the new Wymondley College, and a copious account of the history of the Institution up to the present time.

### III.

During the year which is just closing, the students from Aire-dale (commonly called Idle Academy,) in Yorkshire, have been removed to the new Airedale College, erected partly by the munificence of a lady in Yorkshire, partly by the spirited voluntary exertions of religious men in that county. It is a handsome, spacious, and commodious structure. The Rev. Walter Scott, late of Rowel, has accepted the office of Resident Tutor.

We look upon such improvements in the form and structure of our academies, as auguring well of the denomination. It may be allowed honestly and fairly, to exult in such things, as an evidence at least of the undiminished, we might say, *increasing* respectability and wealth of the Body, as well as of a deepening conviction of the necessity of maintaining the institutions destined to the instruction of the ministry, if not in splendour, at least in a becoming decency. It is said, and said with truth, that the opulence and wealth of a city may be estimated by the character of its public buildings. We suppose this reasoning will apply to all other communities. We trust soon to see the day when all our students in divinity shall have emerged from the obscurity of private buildings, or a clumsy unsightly collection of private buildings, and be domiciled in edifices expressly and commodiously constructed for the purposes of an academy. Highbury, Homerton, Wymondley, Airedale, and the Westear Academy have already

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undergone this transformation, and that too in the course of a very few years.

### IV.

Another gratifying circumstance which deserves mention, as connected with the history of Congregationalism during the present year, is the institution of the "Congregational Lectures."

The project was formed in 1832; but it was reserved to this year to see that project carried into effect. The first course of lectures was delivered by the Rev. Dr. Wardlaw, on "Christian Ethics." These lectures are just about to be published, and we hope will have such a circulation as will attest a general interest on the part of Congregationalists in these lectures.

For our own part, we regard this lecture as affording one among many other auspicious omens, that the neglect of literature, which has been the opprobrium not only of Congregationalism, but of Dissent generally, will distinguish at least *our own* body no longer. To say that such a spirit has distinguished them hitherto, will probably be deemed at least an excess of ingenuousness, if not treason to the cause of party, by those who think the concealment of faults of more importance than their amendment, or that it is better to remain in ignorance, than be laughed at by our enemies for too candidly acknowledging it. This unworthy caution, however, when we know that a serious defect requires correction, shall never characterize us; we will never be deterred from pointing out a defect, the amendment of which will be attended with large and permanent benefit, merely because its honest and bold confession may be visited with an unworthy and insignificant ridicule.

That Dissenters in general,

and Congregationalists of course amongst them, have been comparatively inattentive to literature, and ignorant of the influence it exerts on the destinies of a community in general, is a fact that will be doubted by none who have had any extensive connection with their literature, or have had the rashness to appeal to their patronage. *We know for a fact*, that those writers amongst them who by their talents and attainments have secured any considerable measure of reputation, and who might adorn the community of which they are members by elaborate works devoted to its interests, shrink from spending their energies on those subjects which are more immediately connected with the *cause of Dissent*, and necessarily, and judiciously, and *justifiably* too, as regards their own interests, choose to appear *as authors*, on subjects of a general nature; and would be often glad, in their character as writers, that the world would forget their Dissent altogether. Those works, which have shed most lustre on the name of Dissenters, are not only subjects in no way connected with *dissent*, but we suspect owe no small measure of their reputation and popularity to the perusal and commendations of those who do not belong to the Dissenting Body. This fact is not of a very mysterious nature; it is only to be accounted for while human nature remains what it is, by the fact, that there is not *sufficient encouragement* given to men of talent and attainment to devote themselves exclusively to Dissenters; and if any one thinks that mere public spirit will still sustain a man amidst poverty, ingratitude, and unrequited labour, he only shows himself miserably ignorant of our nature. The ex-

tent, as well as the quality of the supply in literature, as in every thing else, will always be in exact proportion to the demand.

Let us not be misunderstood. We would neither disguise nor depreciate the substantial merits of Dissenters, where they are entitled to praise; but neither will we disguise nor diminish their faults, when we conceive them open to censure. Their zeal on behalf of religion; their spirited efforts for its support and advancement; their vigorous and abundant support of whatever is *immediately* practical and useful, is beyond all commendation. But we confess, that it does not appear to us, that they have regarded with a sufficiently comprehensive wisdom, some things, more especially literature, certainly not less practically useful, only more indirectly so; diffusing their benefits through unseen channels, operating on the mass by first operating on individuals, and reaching the many by first enlarging, and disciplining, and purifying the minds of the few.

Even these faults are not without extenuation and apologies, though we cannot think that they can be regarded as a complete vindication. The Dissenters have hitherto been shut out from the chosen seats of learning and science. Having nothing in their system which can attract the patronage of the great, or gratify the tastes of the refined, or minister to the interests of the selfish, they can attract few from those higher circles which are naturally the most effectual and magnificent supporters of literature. The reflected splendours of a throne and court, reach not them in the lowly situation they occupy. Their ranks are, for the most part, filled by men from the middle and lower ranks of life;

from men who are too actively engaged in the business of life, to permit them to give literature its just support, or whose slender means will not enable them to give it; from men who are too busy to read elaborate works, or too poor to pay for them.

These circumstances undoubtedly blunt the edge of rebuke, but cannot turn it altogether. At all events, the error having been distinctly pointed out, it should be the endeavour of Dissenters to remedy it. They have a sufficient number of men of wealth and spirit amongst them, to redeem the cause of literature, if they choose to do so. It is a work of time; but it may be done.

The Church has been wiser in her generation. She has been more deeply aware of the importance of supporting literature munificently; of having a corps of powerful writers enlisted in her service, who shall be her strength in war, and her glory in peace; who pay back to her more than they receive; who diffuse a strong and powerful influence through the whole mass of her supporters; and render attacks of feeble or ill-disciplined enemies abortive. It may be almost affirmed, that if it were not for the respect and reverence which her literature inspires, the *Establishment* would now have been matter of history only.

*Fas est et ab hoste doceri.*

#### V.

Another circumstance, which augurs well for Congregationalism, is the institution of the Congregational Library. That Library, as is well known, was the munificent gift of Joshua Wilson, Esq. The volumes are already respectable in point of numbers. It promises to be rich not only in works of literature

in general, but especially in works tending to illustrate Non-conformist principles and Non-conformist history. This Library has hitherto been virtually useless by the want of funds sufficient to warrant the appointment of a Librarian. That difficulty has been *partially*, though not wholly removed; a Librarian, (as we announced in our last number,) has been appointed; and the Library is to be opened, (as will be found more fully stated in the present number,) early in the present month. We trust that the Denomination will take an honest satisfaction in enriching and augmenting it.

\* Perhaps it will not be thought impertinent to suggest here, that those who are about to favour the library with donations of books would do well to intimate, that should any of those books happen to be duplicates, it should be in the power of the Library Committee to exchange them for others; the parties would, of course, justly expect that they should be recorded as the virtual donors of the books thus got in exchange. This simple precaution would enlarge the stores of the library, and prevent the multiplication of useless duplicates.

#### VI.

As it respects the funds of our Colleges, we have reason to believe that the year which is just closing presents some little room for congratulation. Not only have the appeals on behalf of one or two of our academies, the funds of which had been languishing, been liberally attended to, but we could name at least one instance of a splendid bequest left for this sacred purpose.

There may be, perhaps, some Dissenters who would consider munificence in the shape of bequests, as a very equivocal subject

of congratulation. If there are any such, we confess we cannot sympathize with them. We are, indeed, *thorough advocates of the voluntary system*, but we are yet to learn that either bequests or endowments, when the fruit of free will, do not come within the compass of the voluntary principle. The compulsory support of religion, indeed, under any circumstances, all compulsory endowments, we cordially abhor and deprecate, because we believe them pernicious; but endowments which are themselves the creation of the voluntary principle, can never be inconsistent with that system, but are part and parcel of it. All the confusion of thought and language, which has characterized writers on this subject, might be avoided by bearing in mind, that the voluntary system is opposed not to endowments, but to *compulsory* endowments. It is only when endowments are of the latter description, that they are incompatible with the voluntary system. It is true, indeed, that endowments of all kinds have been plentifully abused; and this is a sufficient reason for managing them with greater care and caution, but no reason for declaring against them altogether without measure and without end, unless the abuses which cling to them be found absolutely remediless. Endowments which are the fruit of the voluntary system may be, it is true, and have been abused, as well as others; but is amendment impracticable? Let us hope that the experience of the past will suggest wisdom for the future.

We cannot help thinking (and shall hereafter more fully explain our meaning,) that *moderate* endowments, associated with the continued exercise of the voluntary principle, would confer greater benefits than either system

alone. But the further discussion of a topic so important and so extensive, we shall postpone to a more favourable opportunity. Sure we are, that without endowments under some modes, or to some extent, neither our literature nor our academical system can ever be supported in a style worthy of them. It is mean and contemptible that these great interests should go begging for every guinea, and be eternally and miserably dependant on the caprices of individuals, or the depressions and fluctuations of public affairs; on the pride and waywardness of opulence or the unprofitable good wishes of poverty.

## VII.

As respects the state of religious sentiment and feeling in churches of the Congregational Order, we believe that there is, in the history of the present year, continued cause of encouragement. They are generally in a sound and healthy state, and though strangers to the *binding* power of creeds and formularies, possess far more of *real* uniformity than is to be found in any establishment whatever.

During the present year, new congregations have been formed, new chapels built, and alterations and enlargements effected to an extent which proclaims the at least undiminished spirit and vigour of the Congregational Body. We may, perhaps, be able at some future time to give our readers some statistical information on this subject. But that we may be able to do so, the various churches must not fail to send to us an account of every important transaction connected with their interests, as it occurs.

## CHURCH RATES.

As this question now engages so much of the attention of the public,



and is so peculiarly interesting to Dissenters, we cannot pass it by altogether without observation; especially as some remarks of our own have called forth certain animadversions in two different quarters, to which we think it due to ourselves to offer a brief reply. This we shall reserve, however, to the close of the present article.

It is well known that during the past year a very active opposition to the church rates has been organized in different parts of the country. We cannot give a complete list, nor any thing like it, of the places in which this opposition has been either partially or wholly successful. We have observed, however, that, amongst other places, the rates have been altogether refused at the following:

St. George's, Camberwell,  
St. Andrew's, Newcastle-on-Tyne,

St. Mildred's, Canterbury,  
Selby,

Hunslet,  
Barnstable,

West-Gate Church, Canterbury,  
St. Botolph's, Bishopgate,

St. Nicholas's, Newcastle-on-Tyne,

St. Bride's, Fleet Street.

Consideration of the question, "That a church-rate be levied," adjourned from three to twelve months, at

Chatham,

Chard,

Gateshead,

Wakefield,

Tavistock,

Attercliffe-cum-Darnall,

Taunton,

St. Michael's, Gloucester,

St. Martin's, Colchester,

St. Nicholas, Nottingham,

St. Leonard's, New Malton,

Portsea,

Dover.

The following are instances of the places in which the rates have been reduced considerably.

Rotherham from £340. to £100.

Pontefract from 6d. to 1d. per pound,

Leeds from £289. 8s. to £146. 14s.

Boston from 9d. to 6d. in the pound,

Helston from 4d. to 1d. ditto

Bedminster from 1s. to 4d. ditto,

Thornton, in Bradford Parish, Yorkshire from £40. to £5, 10s. 6d.

Kirkburton, }

Mirfield, } amount not stated.

Otley, }

Nor is it undeserving of mention, that at a vast number of places opposition has relaxed, only upon the full expectation that within a short time the whole matter would be set at rest by a far higher than *parish* authority.

On this state of things we have to observe, *first*,

There is reason to believe that the abolition of church rates will form part of the expected plan of Church Reform, which, as it is well known, will be proposed to Parliament in the ensuing session. This, it may with some probability be presumed, will be the case, not only because it is the very least that ministers can do for the Dissenters, but because the *principle* of abolition has been already fully *acted upon* in Ireland; and any attempt to sustain the rates, can in the end only issue in the confusion of those who shall venture on such a crooked and inconsistent policy.

*Secondly*; even if the abolition of the church rates should not take place in the ensuing session, that desirable event cannot be long delayed. The spirit which has displayed itself, in so many towns, already, is rapidly spreading, and with

more marked and signal success, the more widely it is displayed.

*Thirdly*; this method of opposing the rates, is not only the most unquestionably legitimate, but the most *expedient*.

With respect to *refusing* the rates, we have already said, and we reiterate it, that when any man believes that his *duty to God* requires him to refuse, he is *then* (but then only) not merely *justified* in refusing, but has no other course left to him as an honest man. He *must* refuse; and he must make up his mind to bear the consequences. Now, from this statement which seems to us so very plain, and so very reasonable, exactly opposite conclusions have been drawn by two different parties, one of whom censures us for going too far, another for not going far enough. We shall offer an observation or two on the reasonings of both of these parties.

One affirms that the conceding such a liberty to the *consciences*, is fraught with danger, since the conscience is so "ductile a thing" that it would often be made the plea for resisting the most reasonable laws, or committing the most atrocious crimes. Now, who does not see, upon reflection, that all this idle declamation on the *possible abuses* of the plea of conscience in other cases, has nothing to do with this particular case, which must be judged by its own merits? We never said that there might not be *imaginable* cases in which the plea of conscience might not be grossly abused; ours is a plain and simple case, which we beg thus to put again. *A man sincerely believes that his duty to God requires that he should refuse to pay taxes to a system of religion which he believes God disapproves.* What is he to do in this case? *He must act*

*one way or other.* Is he to obey God or man? If our opponents say, *God*;—then they grant all we maintain, and render their declamation about abuses of the plea of conscience, utterly futile. If they say, he must obey *man*, though his conscience at the very same time tells him that God demands a different course of conduct, they will be the first, we believe, who, in these times, have deliberately maintained a sentiment so horrible. Neither is it any answer to this difficulty, to say, "but the man's conscience is *over scrupulous*;" over scrupulous or not, it is the conscience which acquits or condemns *him*, and which, as reason and revelation alike tell us, is to be his rule of action. The answer would be equally vain if it were said, "but the man ought to re-examine his opinions." For we have supposed a case in which this examination, whether longer or shorter, has been entered into; whatever particular circumstances and arguments may have determined the man's judgment, the time for action has arrived, and finds him still of opinion that God requires a *refusal* of the tax, and a patient submission to the consequences. The question, then, it is obvious, returns, "what is he to do? Is he to obey God rather than man, or man rather than God?"

It is ridiculous, therefore, to allege supposed instances of a gross abuse of the plea of conscience, in a case which must be decided on its own particular merits, and in which no such abuse can be proved. The general argument against any such plea, such as it is, was urged against our forefathers in cases in which it is now universally admitted that they were justifiably scrupulous. It is true that it is possible that con-

science *may* be pleaded in cases in which it shall be obvious to all mankind, that the plea is *hypocritically* urged; or it is even just conceivable that fanatical *sincerity* may employ the plea of conscience in a manner utterly subversive of all the rights of fellow citizens.—It is then, no doubt, lawful to despise such a plea in the first case, and to treat it still more summarily in the second. But no one can pretend that a refusal to pay church-rates on the ground of conscience, at all resembles the extravagant instances now referred to. No one can say,—every man who refuses, is plainly a hypocrite; for equally pious and enlightened men may, and do differ on the subject. Moreover, the inconvenience to which such a refusal subjects men, is a tolerable proof of *sincerity*. Nor can any one pretend that such a conscience destroys the liberties and rights of *others*. The consequences fall on the head of him who refuses; a fact, which must always form a shrewd presumption, that this is no *dishonest* plea of conscience; for when it is so, it is sure to be interested.

We have ourselves but little scruple about paying the church-rates, so long as they are legally demanded; and we therefore pay them; we still maintain, however, that he who in his conscience believes that he ought not to pay them, is not only justified in refusal, but that refusal is the only thing left to him; and this opinion we shall continue to hold, till it shall please our opponents to tell us what a man thus circumstanced can do beside.

But there is another party, who, it appears, think we have not gone far enough: who almost intimate that if church-rates may be refused for conscience-sake, other taxes may be refused too. With such

men we shall not deign to argue. If they cannot see that there is a difference between taxes which may involve a consideration of the claims which God has on the *conscience*, and those which involve no such considerations, they are not likely to be convinced by any reasonable arguments. This ground of refusal is just that, in our opinion, which makes all the difference between a *lawful* and an *unlawful* refusal.

#### LAWS RESPECTING THE LICENSING OF PREACHERS AND CHAPELS.

As there exists in the minds of many magistrates and others some gross misconceptions of the nature of the existing laws respecting the *licencing* of Dissenting Ministers and places of religious worship; we reprint the Act of the 52d Geo. III. c. 155, with some remarks thereon, and also the recent Act for the exemption of places of worship from Church and Poor Rates.

*An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein. July 29, 1812.*

52 Geo. III. c. 155.

WHEREAS it is expedient that certain Acts of Parliament made in the reign of his late Majesty, King Charles the Second, relating to Nonconformists and Conventicles, and refusing to take oaths, should be repealed, and that the laws relating to certain Congregations and Assemblies for Religious Worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended; Be it therefore enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this

present Parliament assembled, and by the authority of the same, That from and after the passing of this Act, an Act of Parliament made in the session of Parliament held in the thirteenth and fourteenth years of his late Majesty King Charles the Second, intituled, "An Act for preventing the mischiefs and dangers that may arise by certain persons called Quakers, and others, refusing to take lawful oath," and another Act of Parliament made in the seventeenth year of the reign of his late Majesty King Charles the Second, intituled, "An Act for restraining Nonconformists from inhabiting in Corporations;" and another Act of Parliament made in the twenty-second year of the reign of the late King Charles the Second, intituled, "An Act to prevent and suppress seditious Conventicles," shall be and the same are hereby repealed.

II. And be it further enacted, That from and after the passing of this Act, no Congregation or Assembly for Religious Worship of Protestants (at which there shall be present more than twenty persons besides the immediate family and servants of the person in whose house or upon whose premises such Meeting, Congregation, or Assembly shall be had) shall be permitted or allowed, unless and until the place of such meeting, if the same shall not have been duly certified and registered under any former Act or Acts of Parliament relating to registering places of Religious Worship, shall have been or shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at the General or Quarter Sessions of the Peace for the county, riding, division, city, town, or place, in which such Meeting shall be held; and all places of Meeting

which shall be so certified to the Bishop's or Archdeacon's Court, shall be returned by such Court once in each year to the Quarter Sessions of the county, riding, division, city, town, or place; and all places of Meeting which shall be so certified to the Quarter Sessions of the Peace, shall be also returned once in each year to the Bishop or Archdeacon; and all such places shall be registered in the said Bishop's or Archdeacon's Court respectively, and recorded at the said General or Quarter Sessions; the Registrar or Clerk of the Peace whereof respectively is hereby required to register and record the same; and the Bishop or Registrar or Clerk of the Peace to whom any such place of Meeting shall be certified under this Act, shall give a Certificate thereof to such person or persons as shall request or demand the same, for which there shall be no greater fee nor reward taken than two shillings and sixpence; and every person who shall knowingly permit or suffer any such Congregation or Assembly as aforesaid, to meet in any place occupied by him, until the same shall have been so certified as aforesaid, shall forfeit, for every time any such Congregation or Assembly shall meet contrary to the provisions of this Act, a sum not exceeding twenty pounds nor less than twenty shillings, at the discretion of the Justices who shall convict for such offence.

III. Provided always, and be it further enacted, That every person who shall teach or preach in any Congregation or Assembly as aforesaid, in any place without the consent of the occupier thereof, shall forfeit for every such offence a sum not exceeding thirty pounds nor less than forty shillings, at the discretion of the Justices who shall convict for such offence.

IV. And be it further enacted, That from and after the passing of this Act, every person who shall teach or preach at, or officiate in, or shall resort to any congregation or congregations, assembly or assemblies for religious worship of Protestants, whose place of meeting shall be duly certified according to the provisions of this Act, or any other Act or Acts of Parliament relating to the certifying or registering of places of religious worship, shall be exempt from all such pains and penalties under any Act or Acts of Parliament relating to religious worship, as any person who shall have taken the Oaths and made the Declaration prescribed by or mentioned in an Act, made in the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting their Majesties' Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws," or any Act amending the said Act, is by law exempt, as fully and effectually as if all such pains and penalties, and the several Acts enforcing the same, were recited in this Act, and such exemptions as aforesaid were severally and separately enacted in relation thereto.

V. Provided always, and be it further enacted, That every person not having taken the Oaths, and subscribed the Declaration herein after specified, who shall preach or teach at any place of religious worship certified in pursuance of the directions of this Act, shall, when thereto required by any one Justice of the Peace, by any writing under his hand, or signed by him, take and make and subscribe, in the presence of such Justice of the Peace, the Oaths and Declaration specified and contained in an Act, passed in the nineteenth year of the reign of His Majesty King George

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the Third, intituled, "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters;" and no such person who, upon being so required to take such Oaths and make such Declaration as aforesaid, shall refuse to attend the Justice requiring the same, or to take and make and subscribe such Oaths and Declaration as aforesaid, shall be thereafter permitted or allowed to teach or preach in any such congregation or assembly for religious worship, until he shall have taken such Oaths, and made such Declaration as aforesaid, on pain of forfeiting for every time he shall so teach or preach, any sum not exceeding ten pounds, nor less than ten shillings, at the discretion of the Justice convicting for such offence.

VI. Provided always, and be it further enacted, That no person shall be required by any Justice of the Peace to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such Oaths as aforesaid.

VII. And be it further enacted, That it shall be lawful for any of His Majesty's Protestant subjects to appear before any one Justice of the Peace, and to produce to such Justice of the Peace a printed or written copy of the said Oaths and Declaration, and to require such Justice to administer such Oaths, and to tender such Declaration to be made, taken, and subscribed by such person; and thereupon it shall be lawful for such Justice, and he is hereby authorized and required to administer such Oaths, and to tender such Declaration to the person requiring to take and make and subscribe the same; and such person shall take and make and subscribe such Oaths and Declaration in the presence of such Justice

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accordingly; and such Justice shall attest the same to be sworn before him, and shall transmit or deliver the same to the Clerk of the Peace for the county, riding, division, city, town, or place for which he shall act as such Justice of the Peace, before or at the next General or Quarter Sessions of the Peace for such county, riding, division, city, town, or place.

VIII. And be it further enacted, That every Justice of the Peace before whom any person shall make and take and subscribe such Oaths and Declaration as aforesaid, shall forthwith give to the person having taken made and subscribed such Oaths and Declaration, a Certificate thereof under the hand of such Justice, in the form following: (that is to say)

"I, A. B., one of His Majesty's Justices of the Peace for the county, [riding, division, city, or town, or place, as the case may be] of Do hereby certify, That C. D. of, &c. [describing the Christian and Surname, and place of abode of the party] did this day appear before me, and did make and take and subscribe the several Oaths and Declaration specified in an Act, made in the fifty-second year of the reign of King George the Third, intituled [set forth the Title of this Act]. Witness my hand this day of one thousand eight hundred and ."

And for the making and signing of which Certificate, where the said Oaths and Declaration are taken and made on the requisition of the party taking and making the same, such Justice shall be entitled to demand and have a fee of two shillings and sixpence, and no more; and such Certificate shall be conclusive evidence that the party named therein has made and taken the Oaths

and subscribed the Declaration in manner required by this Act.

IX. And be it further enacted, That every person who shall teach or preach in any such congregation or assembly, or congregations or assemblies as aforesaid, who shall employ himself solely in the duties of a teacher or preacher, and not follow or engage in any trade or business, or other profession, occupation, or employment, for his livelihood, except that of a school-master, and who shall produce a Certificate of some Justice of the Peace, of his having taken and made and subscribed the Oaths and Declaration aforesaid, shall be exempt from the civil service and offices specified in the said recited Act passed in the first year of King William and Queen Mary, and from being ballotted to serve and from serving in the militia or local militia of any county, town, parish, or place, in any part of the United Kingdom.

X. And be it further enacted, That every person who shall produce any false or untrue certificate or paper, as and for a true certificate of his having made and taken the Oaths and subscribed the Declaration by this Act required, for the purpose of claiming any exemption from civil or military duties as aforesaid, under the provisions of this or any other Act or Acts of Parliament, shall forfeit for every such offence the sum of fifty pounds; which penalty may be recovered by and to the use of any person who will sue for the same, by any Action of Debt, Bill, Plaint, or Information, in any of His Majesty's Courts of Record at Westminster, or the Courts of Great Sessions in Wales, or the Courts of the counties palatine of Chester, Lancaster, and Durham, (as the case shall require;) wherein no Essoign, Privilege, Protection,



or Wager of Law, or more than one Imparlance, shall be allowed.

XI. And be it further enacted, That no meeting, assembly, or congregation of persons for religious worship, shall be had in any place with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein during the time of any such meeting, assembly, or congregation; and the person teaching or preaching at such meeting, assembly or congregation, shall forfeit, for every time any such meeting, assembly, or congregation shall be held with the door locked, bolted, barred, or otherwise fastened as aforesaid, any sum not exceeding twenty pounds, nor less than forty shillings, at the discretion of the Justices convicting for such offence.

XII. And be it further enacted, That if any person or persons, at any time after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of forty pounds.

XIII. Provided always and be it further enacted, That nothing in this Act contained shall affect or be construed to affect the celebration of divine service, according to the rites and ceremonies of the united church of England and Ireland, by ministers of the said church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any Archbishop or Bishop, or other person lawfully authorized to consecrate or license the same, or to affect the the Jurisdiction of the Archbishops or Bishops, or other persons exercising lawful authority in the Church of the United Kingdom, over the said Church, according to the rules and discipline of the same, and to the Laws and Statutes of the Realm; but such jurisdiction shall remain and continue as if this Act had not passed.

XIV. Provided also, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to the people usually called Quakers, nor to any meetings or assemblies for religious worship, held or convened by such persons; or in any manner to alter or repeal or affect any Act other than and except the Acts passed in the reign of King Charles the Second hereinbefore repealed, relating to the people called Quakers, or relating to any assemblies or meetings for religious worship held by them.

XV. And be it further enacted, That every person guilty of any offence, for which any pecuniary penalty or forfeiture is imposed by this Act, in respect of which no special provision is made, shall and may be convicted thereof by information upon the oath of any one or more credible witness or witnesses before any two or more Justices of the Peace acting in and for the county, riding, city, or place

wherein such offence shall be committed; and that all and every the pecuniary penalties or forfeitures which shall be incurred or become payable for any offence or offences against this Act, shall and may be levied by distress under the hand and seal or hands and seals of two Justices of the Peace for the county, riding, city, or place in which any such offence or offences was or were committed, or where the forfeiture or forfeitures was or were incurred, and shall when levied be paid one moiety to the informer, and the other moiety to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties, or any or either of them imposed by this Act, it shall and may be lawful for any such Justices respectively before whom the offender or offenders shall be convicted, to commit such offender to prison, for such time not exceeding three months, as the said Justices in their discretion shall think fit.

XVI. And be it further enacted, That in case any person or persons who shall hereafter be convicted of any of the offences punishable by this Act, shall conceive him, her, or themselves to be aggrieved by such conviction, then and in every such case it shall and may be lawful for such person or persons respectively, and he, she, or they shall or may appeal to the General or Quarter Sessions of the Peace holden next after such conviction in and for the county, riding, city, or place, giving unto the Justices before whom such conviction shall be made, notice in writing within eight days after such conviction, of his, her, or their intention to prefer such Appeal; and the said Justices in their said General or Quarter Sessions shall and may, and they are hereby authorized and empowered to proceed to the hear-

ing and determination of the matter of such Appeal, and to make such order therein, and to award such costs to be paid by and to either party, not exceeding forty shillings, as they in their discretion shall think fit.

XVII. And be it further enacted, That no penalty or forfeiture shall be recoverable under this Act, unless the same shall be sued for, or the offence in respect of which the same is imposed, is prosecuted before the Justices of the Peace or Quarter Sessions within six months after the offence shall have been committed; and no person who shall suffer any imprisonment for nonpayment of any penalty, shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. And be it further enacted, That if any Action or Suit shall be brought or commenced against any person or persons for any thing done in pursuance of this Act, that every such Action or Suit shall be commenced within three months next after the fact committed, and not afterwards, and shall be laid and brought in the county wherein the cause or alleged cause of action shall have accrued, and not elsewhere; and the defendant or defendants in such Action or Suit may plead the General Issue, and give this Act and the special matter in evidence on any Trial to be had thereupon, and that the same was done in pursuance and by authority of this Act: and if it shall appear so to be done, or if any such Action or Suit shall be brought after the time so limited for bringing the same, or shall be brought in any other county, city, or place, that then and in such case, the Jury shall find for such defendant or defendants; and upon such verdict, or if the plaintiff or plaintiffs shall become nonsuited, or discontinue his, her, or

their Action or Actions, or if a verdict shall pass against the plaintiff or plaintiffs, or if upon demurrer, judgment shall be given against the plaintiff or plaintiffs, the defendant or defendants shall have and may recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have for Costs of Suit in other cases by Law.

XIX. And be it further enacted, That this Act shall be deemed and taken to be a Public Act, and shall be judicially taken notice of as such by all Judges, Justices, and others, without specially pleading the same.

*Observations and Practical Directions.*

Sect. II. 1. All Religious Assemblies of Protestants, not exceeding Twenty Persons, besides the family of the person in whose premises such Assembly shall be held, are lawful without registering the Place of Meeting, so that there will be no absolute necessity to register the houses where small Prayer and other Social Meetings are held. However, as it is attended with scarcely any inconvenience, it is recommended that *all* places where, in probability, more than Twenty Persons may assemble for Religious Instruction, including Sunday Schools, be certified and registered.

2. It is not necessary to register any place which had been registered previous to the passing of this Act.

3. It is not necessary to wait till the place is actually registered, but a Religious Assembly may lawfully be held after a certificate that the place is intended to be used for Religious Worship is lodged with the person or any one of the persons mentioned in the Section.

4. The following form of certificate to be sent to the Bishop, or Archdeacon, or Justices of the General or Quarter Sessions, is recommended, to sign which only one person is necessary, that is to say,

"To the Right Reverend the  
" Lord Bishop of [as  
" the case may be] or to the Reverend A. B. Archdeacon of  
" [as the case may be] and to his  
" Registrar, or to the Justices of  
" the Peace [of the County, Riding, Division, City, Town, or  
" Place, as the case may be] and  
" to the Clerk of the Peace thereof."

"I, A. B., of (describing the  
" christian and surname, and place  
" of abode, and trade or profession  
" of the party certifying) do hereby  
" certify that a certain Building,  
" [Messuage, or Tenement, Barn,  
" School, Meeting House, or Part of  
" a Messuage, Tenement, or other  
" Building, as the case may be]  
" situated in the Parish of  
" and County of [as the

" case may be, and specifying also  
" the number of the Messuage, &c.  
" if numbered, and the Street,  
" Lane, &c. wherein it is situate,  
" and the name of the present or last  
" Occupier or Owner] is intended  
" forthwith to be used as a place  
" of Religious Worship by an Assembly or Congregation of Protestants, and I do hereby require you to register and record  
" the same according to the provisions of an Act passed in the  
" fifty-second year of the Reign of  
" His Majesty King George the  
" Third, intituled, An Act to repeal certain Acts, and amend  
" other Acts, relating to Religious  
" Worship, and Assemblies, and  
" Persons teaching or preaching  
" therein; and I hereby request  
" a Certificate thereof. Witness  
" my hand, this day of

" 18 . A. B."

The address used must depend upon the person or persons with whom the Certificate is to be deposited. Between the Sessions, the Bishop's and Archdeacon's Registry is generally open.

Two copies of these Certificates should be prepared, and signed in the presence of a respectable witness. One to be delivered to the Bishop, Archdeacon, or Clerk of the Peace, and the other to be kept by the party signing the same, who is to require from the Registrar or Clerk of the Peace, to sign a Certificate on the part to be kept, that such Certificate as above has been delivered to him. Such Certificate to be written beneath the name of the party or parties signing the original Certificate, in the following form :

" I, C. D. [Registrar of the  
" Court of the Bishop of  
" or Archdeacon of                    or  
" Clerk of the Peace for the County  
" of                    as the case may be]  
" do hereby certify that a Certificate,  
" of which the above is a true  
" copy, was this day delivered to  
" me, to be registered and recorded  
" pursuant to the Act of Parliament  
" therein mentioned. Dated this  
"                    day of                    18

" C. D. Registrar, or Clerk  
" of the Peace."

Thus in case any delay in the Registration should take place, and it be needful to use the place, as a place of Religious Assembly, proof will exist that the Certificate was duly delivered; consequently the parties will be free from penalty, if they use the place for Religious Worship after it is *certified*, but before it is *registered*.

5. At the time the Certificate of the parties is presented to the Bishop, or Archdeacon, or to the Sessions, the Fee of 2s. 6d. should be paid to the Registrar, or Clerk

of the Peace, for registering and certifying the same, and his Certificate should be required accordingly.

Sect. III. Before it was made penal by this Section to preach in a house, without the consent of the Occupier, a person doing so was liable to an Action by the Common Law.

Sect. IV. The first Section repealed the Five Mile and Conventicle Acts, and an Act relating to the Quakers; this Section exempts all *Protestants*, whether Teachers or Hearers, whether Dissenters or Churchmen, attending a Place of Worship, *certified* under this Act, even before actual and formal *registration*, from the penalties of all the Acts recited in the Toleration Act, or in any Act amending the same.

Sect. V. A Preacher may be required (if already qualified) to take the Oaths, after he has actually preached, but it is not necessary that any person should take the Oaths, and subscribe the Declarations required, as an antecedent qualification to preach. The requisition must be made by a Justice of the Peace in writing.

The following are copies of the Oaths referred to in the Section.

#### *Oath of Allegiance.*

" I, A. B. do sincerely promise  
" and swear, that I will be faithful  
" and bear true allegiance to his  
" Majesty King George.

" *So help me God.*

" A. B."

#### *Of Supremacy.*

" I, A. B. do swear, that I do  
" from my heart abhor, detest, and  
" abjure, as impious and heretical,  
" that damnable doctrine and position, that Princes excommunicated, or deprived by the Pope,  
" or any authority of the See of

"Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this Realm.

"*Se help me God.*

"A. B."

*Declaration against Popery.*

"I, A. B. do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever, and that the invocation or adoration of the Virgin, or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by Protestants, without any evasion, equivocation, or mental reservation whatsoever; and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of dispensation from any person or authority whatsoever, or without believing that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons whatsoever, shall dispense with or

"annul the same, or declare that it was null and void from the beginning."

"A. B."

*Declaration of Christian Faith.*

"I, A. B. do solemnly declare in the presence of Almighty God, that I am a Christian and a Protestant, and as such that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed will of God; and that I do receive the same as the rule of my doctrine and practice.

"A. B."

Sect. VI. The Preacher is not now required to go the Quarter Sessions for the purpose of taking the Oaths, but is to go before a Magistrate for the purpose.

Sect. VII. 1. Any person, being a Protestant, whether Preacher or not, may require a Justice to administer the Oaths, &c.

2. The person requiring a Justice to administer the Oaths, &c. must take a fair copy of them.

3. No person need take the Oaths unless he be a regular Preacher, wholly devoted to the Ministry, who intends to claim exemption from civil and military services agreeably to the 9th Section.

Sect. VIII. supplies the form of the Certificate of taking the Oaths, and subscribing the Declaration, which the Justice is to give in all cases; he may demand 2s. 6d. when the Oaths are taken on the requisition of the party; but this Fee is not payable if the Justice require a person to take the Oaths, &c.

Sect. IX. A person entitled to exemption from Civil or Military Services must be solely employed in the duties of a Teacher or Preacher, and not engaged in any

secular employment for his livelihood, with the exception of that of a Schoolmaster.

Sect. XII. subjects to a Penalty of £40. any person or persons who shall, whether on the outside or within a place of worship, willfully and maliciously, or contemptuously, by any means disturb a Congregation, or disturb, molest, or misuse any Preacher, or other person there assembled.

This clause affords ample protection to all persons meeting for the worship of God.

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*An Act to exempt from Poor and Church Rates all Churches, Chapels, and other Places of Religious Worship.* [24th July, 1833.]

WHEREAS it is expedient that churches, chapels, and other places exclusively appropriated to public religious worship should be exempt from the payment of Poor and Church Rates: Be it therefore enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That from and after the first day of October, one thousand eight hundred and thirty-three no person or persons shall be rated or shall be liable to be rated, or to pay to any Church or Poor Rates or Cesses, for or in respect of any churches, district churches, chapels, meeting houses, or premises, or such part thereof as shall be exclusively appropriated to public religious worship, and which (other than churches, district churches, and episcopal chapels of the established church) shall be duly certified for the performance of such religious worship according to the provision of any Act or Acts now in force: Provided always, that no person or

persons shall be hereby exempted from any such Rates, or Cesses, for or in respect of any parts of such churches, district churches, chapels, meeting houses, or other premises which are not so exclusively appropriated, and from which parts not so exclusively appropriated such person or persons shall receive any rent or rents, or shall derive profit or advantage.

II. Provided always, and be it enacted, That no person or persons shall be liable to any such Rates or Cesses because the said churches, chapels, meeting-houses, or other premises, or any vestry rooms belonging thereto, or any part thereof, may be used for Sunday or Infant Schools, or for the charitable education of the poor.

Such is this Act of relief.

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We cannot, however, conclude this subject without again urgently reminding Dissenters that this is but a very small part of what they have a right to expect; and that they will get nothing but by strenuous exertion on their own part. This we ventured explicitly to affirm nearly a year ago, when some of the dissenting publications were justifying a much greater degree of confidence in the *present* ministry than, as, it appears to us, we should be warranted to repose in *any* ministry. We say this, not because we think we owe no obligations to the present ministry, or think they would be unwilling to serve us further if they can do it with *perfect convenience to themselves*. But all experience goes to show, that *no* ministry will ever gratuitously encumber themselves with difficulties which are not pressed on them; that they will seldom burden themselves with troublesome questions, merely from an abstract love of right and justice. Those claimants are likely to be



first served, who, if they are not best entitled to attention, are most importunate and clamorous in demanding it; while those, on the other hand, are likely to be effectually forgotten, whose strange apathy seems to argue that they care not whether their claims are listened to now or ten years hence. We have said just what we thought; it remains with the Dissenters themselves to show whether they think

our counsel, the counsel of wisdom. If they do, let them not *permit* the government and legislature to forget them; let them assail the higher powers with petitions and remonstrance, in every form, and with untiring perseverance. Let our "unjust judges" (if we are fated to have such to deal with) be "wearied" into something like justice, by our "importunity."

#### ON THE DUTY OF DISSENTERS AT THE PRESENT CRISIS.

OUR beloved brother, the Rev. Thos. Binney, has just published the admirable address which he delivered on laying the foundation of the New Weigh House Chapel, Fish Street Hill. To this important document he has appended some remarks on "these our times," and the duty of Nonconformists in connexion therewith, which appear to us so just, manly, and catholic; that we take the liberty of republishing the greater part of them, and hope they will be perused and acted upon by all our readers.

"In sending forth these few pages, I feel disposed to make a desultory remark or two suggested by the publication, and by the character of "these our times." These pages contain statements of some of the principles and proceedings of a Dissenting church, and statements *against* the principle and operation of a religious establishment. There is nothing improper in this. Churchmen and Dissenters have an equal right to advocate what they respectively approve, and to expose and condemn what they respectively reject. For one sermon or tract published by Dissenters in support of Dissent, a dozen may be found published by Churchmen in support of the

Church; published by individuals, voluntarily, or in consequence of episcopal and archidiaconal visitations, and by the "Society for promoting Christian Knowledge:"—these latter in hundreds and thousands. I have no fault to find with this. I think it right for every man, and every body of men, to endeavour, by all possible means, universally to establish those principles of ecclesiastical polity, which they consider to be intimately connected with the purity of the church and the welfare of the world; only let the "Society" just mentioned be careful that its portraits of Methodism and Dissent display something like "christian knowledge," and not downright heathenish ignorance. Truth cannot be injured by fair and full discussion, and by open and uncompromising statements. I have no hesitation about saying, that I am an enemy to the Establishment; and I do not see that a Churchman need hesitate to say, that he is an enemy to Dissent. Neither of us would mean the *persons* of Churchmen or Dissenters, nor the episcopal or other *portions* of the universal church: but the *principle* of the national religious establishment, which we should respectively regard

as deserving, universally, opposition or support. It is with me, I confess, a matter of deep, serious, religious conviction, that the Established Church is a great national evil; that it is an obstacle to the progress of truth and godliness in the land; that it destroys more souls than it saves; and that therefore, its end is most devoutly to be wished by every lover of God and man. Right or wrong, this is my belief; and I should feel not the slightest offence if a Churchman were to express himself to me in precisely the same words with respect to Dissent. We know very well that we do thus actually differ in opinion, and it would be very foolish for either to be offended because the other expresses it. We are bound, each of us, to adopt those principles which we conscientiously consider to be true, and we are equally bound, in proportion to our ability, to defend and diffuse them.

"It is at present universally felt, that the time is at hand when the Establishment must undergo a thorough sifting; the abstract principle on which it rests be discussed in Parliament; and the absolute dissolution of Church and State sought, and—perhaps—obtained. Dissent and the Establishment will then die together—die on the same day. The terms and things are relative; the end of one will be the termination of both. The day that witnesses this, will be a bright and blessed one. Episcopalians, Presbyterians, Independents, Methodists, may remain; but Churchmen and Dissenters will exist no more. All denominations, placed on a perfect equality, with a thousand sources of jealousy and animosity removed, each possessed of the power of advancing towards and admitting the approaches of the rest,—such movements would

ultimately be seen; the spirit of peace, and love, and unity, would return; the *real* "communion of saints" would be practised; and God himself, on the throne of his glory, would rejoice over his once divided and broken, but then happy and harmonizing "household."

"The advocates of establishments cannot see this, or do not desire it. Blinded by the sectarianism of their institutions, they shrink from communion with the rest of God's church; and attaching immense importance to the *secularities* that constitute *theirs*, they are agitated by the prospect of the coming conflict. Preparations are making for it; the note of alarm is sounded throughout the country; sympathy is sought to be excited; and advice is proffered on the best methods of conducting the war. Among recent recommendations, I observe that the Clergy, and the friends of the Church, are told to depend on themselves, and to do two things—"to gain the people," and "to use the press." I think this advice good. The people, the mass of active, intelligent, and reflecting men, that compose the middle classes of the country, are those against whose enlightened opinion nothing in future can be expected to prevail; the reign of prescription has passed, or is passing. As to the press, its power is immense; and, when properly employed, is laudable and legitimate. It is open to all parties, may be used in a variety of ways, and can adapt itself to all conditions of society, and to all classes of minds. It behoves us, however, to take care that we abuse not this mighty engine of evil and of good. Some of the dutiful sons of the Establishment, seem to me to suffer their zeal to get the better both of their honour and their discretion. A printed paper—(the "friends of the Church"

are recommended the vigorous use of the press)—a printed paper, of which the following is a copy, inclosed in a blank cover, has been sent to some of the Dissenters of the metropolis; sent by post, the letters unpaid, the charge ten pence, the address apparently in the handwriting of a gentleman.

*"History of Dissent from the Bible, and God's disapproval of it."*

"The Devil was the first Dissenter in heaven.—Where is he now?"

"Cain was the first Dissenter on earth—He slew his brother.

"Corah, Dathan, and Abiram, were Dissenters in the time of Moses.—The earth opened, and swallowed them up.

"Saul, King of Israel, usurped the priest's office, and his kingdom was taken from him.

"Jeroboam was a Dissenter, and the chief of Dissenters: he made Israel to sin. He made priests of the lowest of the people; and whosoever would, he consecrated him, and he became priest of the high places. He ordained a feast, like unto the feast that is in Judah, and in a month that he devised of his own head. And this became sin unto the house of Jeroboam, even to cut it off and destroy it from the face of the earth.

"Many of the Jews were prone to Dissent through the greater part of their history; and in the time of our Saviour, they were divided into sects, against whom Christ pronounced a woe!

"The word Pharisee means a Separatist, or Dissenter.

"Christ and his Apostles strongly forbid divisions in a great many passages in the Bible."

"Now, I call this an unfair use of the press, and of the post too. The Churchman wields the power, and the Dissenter, as usual, is to

pay for being insulted. As to the paper itself, it is pure nonsense.

It reminds one of the manner of South,—a man of surpassing arrogance and malignity, and may probably be taken from his writings.

It would be very easy to compose a counter-statement to the above, and to shew, "from the Bible,"

"God's approval of Dissent."

Abraham was a Dissenter; Moses was a Dissenter; the Apostles were Dissenters; Christianity was nursed and cradled in Dissent. Jeroboam, of whom so much is so frequently made, was the "head" of a state-church; he "established" idolatry, and published laws and "canons," for the decent performance of public worship; the mass of the people conformed, and all that was good in the land was among the nonconformists—in such restless, agitating Dissenters as Elijah and Elisha; in the little dissenting academies of Jericho and Bethel; and among the seven thousand "Dissenters on principle" who had not bowed the knee at the national altars. In this way it would be easy to give a different and a juster "history of Dissent from the Bible," than that which some sapient Churchman has thought fit to employ "the press" to disseminate, in order "to gain," I suppose, the support of the "people." This is not the way, however, in which such questions can be settled. I would sooner lose my right hand than send such a statement to respectable clergymen and members of the Establishment, and would be the first to expose any Dissenting idiot who should attempt it. I quarrel with no man for striving to save and perpetuate his church; only "let him strive lawfully." I think it his duty to strive: the time is at hand when neither Churchman nor Dissenter ought to be indifferent or neutral;

when all must be expected to take a part in the contest, for all are deeply interested in the issue. To every Christian mind, it is unquestionably painful to mingle in controversy, and engage in agitation. I can conceive of nothing sufficient to lead to the sacrifice, but such a sense of duty as shall make it imperative, and even *that* can never make it pleasant. To write, and speak, and act, in a manner that may give pain to many whom we respect; to disturb, perhaps, the freedom and harmony of private intercourse; to be misjudged, misrepresented, calumniated, shunned; all this must be expected, and should be prepared for, by any who engage, in however humble a capacity, in the coming conflict of great principles. Posterity will reap the benefit of their personal sacrifice. The clamour and the contest will be the prelude to a new state of harmony and order. The battle will end, at least ultimately, in the establishment of peace, on such principles as shall render it permanent. To preserve our own ease, friendships, and reputation, at the expense of what we deem to be the truth, is at once treason against God, and injustice to our country, our species, and our children. What should we have been at this moment but the miserable victims of popery or idolatry, had not the Reformers and the Apostles contended against the dominant establishments of their times, each of them, doubtless, frequently applying to himself the melancholy exclamation of the prophet, "Woe is me, that my mother should have borne me a man of strife!"

"But what will the battle be about? and between whom will it be fought? It will not be about any particular plan of ecclesiastical reform; for, on whatever it may commence, it will come, I appre-

hend, to a struggle on the principle itself of an exclusive Establishment. It will not be between Churchmen and Dissenters; but between both and the legislature, or between them *through* the legislature. No plan of church reform will ever satisfy either party. If I were a Churchman, I should contend against any latitudinarian alterations, by which the Establishment should be permitted to continue, but be made large enough to admit all other sects; and, as a Dissenter, I should say, that I have nothing primarily to do with those improvements in the articles or offices of the Church, which her children may regard as important to themselves. On the first supposition, if I found the Government about to adopt such alterations, I should beseech it rather to abandon us entirely, to give us up, to let us alone, to suffer us to become an episcopal sect, with the power and liberty possessed by others, of conducting our own affairs, of regulating our religious matters like religious men, independently of secular controul or dictation; and, as a Dissenter, I would plainly state, that such supposed alterations are not with us an immediate object, because they would not be to Truth an immediate good. We wish the entire and absolute dissolution of Church and State; the Establishment, as such terminated; the episcopal community to become an episcopal denomination, on a perfect equality with every other: then, each of them may carry on its own religious reforms for itself, or promote the improvement of the rest by reason and argument; then, all may make such arrangements as they can conscientiously sanction, for the purpose of enjoying mutual communion, without the compromise of principles which they hold to be important. All sects stand in need

of some religious reforms; all may be brought nearer to what a church ought to be than any one of them is at present; but this is their own concern—it is to be done *by* them as churches, and cannot be done for them by any secular assembly. All, if placed on a level, would exert an influence, direct or indirect, in promoting the purity and perfection of the rest; and that one, which is now bound, and fettered, and enslaved, would be free to take full and efficient measures for its own. Still more,—the question, which is quite distinct from that of establishments, of what kind and degree of aid a government can and may render to Religion, would be discussed with greater likelihood of agreement, when no particular denomination was exclusively patronized or intended to be so. The dissolution, then, of the existing anti-christian “alliance” between Church and State is the object at which Dissenters will aim, and aim at on serious, sacred, religious, grounds;

identifying it with the honour of God, the peace of his church, and the universal advantage of mankind. This, however much it may include, is that one thing, which, in the coming conflict, will be sought by them; that which, whatever else it may ultimately confer, shall, at once, and immediately, secure, from the legislature, the extinction of compulsory payments to the Establishment; the opening of the Universities to our youth; an alteration in the law of marriage; and an equal right to the use of the national burying grounds, “the place,” with many of us, “of our fathers’ sepulchres.” The battle so much talked of in every church publication which I have lately seen, will unquestionably come to this. Every pious and every patriotic man should feel that he is not permitted to be neutral. A judgment must be formed, a side taken, and every legitimate weapon appropriated and employed.”

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A COLLECTION OF THE MOST IMPORTANT DECISIONS OF THE  
BARRISTERS AT THE LAST ELECTION, ON THE SUBJECT OF  
THE VOTES OF THE DISSENTING MINISTERS.

Nov. 10th, 1832, the revising barristers for the southern division of the county of Derby opened the court at the County Hall, by the delivery of the following decision in the case of the Dissenting Ministers:—

In the cases of the several ministers of dissenting congregations, who claim to have their names registered in the list of voters, for this division of the County of Derby, in respect of an alleged freehold interest possessed by them in right of their appointments as such ministers, my learned colleague and myself, having taken time to confer together and minutely examine the authorities on the subject, have, after the most anxious consideration of the question, brought our minds to a decision. It is a question,

undoubtedly, of great importance, as affecting the rights and privileges of a numerous, a respectable, and an intelligent body of men; a class of individuals, so far as our observation has gone, in every way meriting the privilege—the high constitutional right—of exercising a voice in the choice of the people’s representatives in parliament. For this reason, therefore, and also in consequence of high authorities being relied upon on behalf of the parties on either side, we have brought to the consideration of the question the most intense anxiety to arrive at a just and right conclusion. We have also brought to its consideration, in common with that of every other question which has come before us during the brief exercise of our present somewhat peculiar functions, a

determination, we hope a just and constitutional one, in every instance of nicely balanced points, either of law or fact, to lean in favour of, rather than against, the right to use the franchise, particularly as we are called upon to administer the provisions of an enfranchising act of parliament. Undoubted high—the highest authorities have already decided the question in both ways; well may it be supposed, therefore, that the present humble and inexperienced tribunal approaches it with the utmost diffidence; still, approach it, it must—decide it, one way or the other, it must. Whichever way the decision of this court may be, certain we are that it will not, ought not to be acquiesced in by those parties against whom it shall so decide. Hitherto it has been the good fortune of my learned colleague and myself to agree in opinion upon every question that has been raised before us: happily the present is not to be excepted from the observation. It has been our further good fortune to receive in, I believe, almost every such instance, an expression or intimation on the part of the learned gentlemen engaged as advocates on both sides, of their satisfaction with the propriety of the decision. And here let me avail myself of this opportunity, as we are about to take leave of them and of our present temporary office, to observe, that we should not be doing justice to our feelings, if we did not express to them thus publicly our sense of the kindness, the attention, and the respect which we have received at their hands whilst engaged in discharging, to the best of our ability, the novel and arduous duties which we have been for the first time called upon to fulfil. But although they have hitherto paid us the compliment of expressing their satisfaction with our judgment, we feel that in the present case they ought not, and we sincerely hope they will not, rest satisfied with our decision, but that they will carry the question before the other and high tribunal by which our humble judgment can be corrected. It is the reflection that, although on one side or the other, we must decide against lofty authority, it is in the power of either party to have our judgment set right by a Committee of the House of Commons, that enables us, with any thing like satisfaction to our own minds, to pronounce our decision on this question.

The leading circumstances in almost every case of this description which has come before the court are these: a congregation or voluntary association of Protestant Dissenters, has purchased certain premises, consisting of a building, or land, or both, which are conveyed to certain of

its members as trustees, to hold them in trust to permit the congregation to use them for the purpose of Divine worship. The building, (if there be one already built, and if not, a building is erected for the purpose,) is fitted up as a chapel; and in some cases a parsonage house is also erected. A minister is then chosen in this manner: he first preaches and otherwise discharges the duties of pastor for some short time, after which, if the congregation approve of him, they invite him to become their pastor. This invitation is contained in a letter setting forth the spiritual benefits they anticipate from his ministry, and requesting, therefore, that he will come amongst them, and accept the office of pastor of their congregation. In each of the several letters of invitation which have come before the court, a specific annual sum was proposed as remuneration for his services; in one, which was not produced, it was stated that the remuneration proposed was not fixed, but was to consist of the amount collected in voluntary contributions. In none of the letters is there any express allusion as to the period for which the appointment was to continue. The minister replies to this invitation, also by a letter, acceding in general terms to the request. He then takes possession of the parsonage house, if there be one, and enters upon the discharge of the duties of his office. His salary is made up generally from the voluntary contributions of the congregation frequenting the chapel; in some instances there are contributions called pew or seat rent, but which are admitted to be voluntarily paid for the accommodation of seats, without any power in any quarter to compel payment of them. There are also, in some cases, small bequests or endowments, to the use of the chapel, from private individuals, the profits of which partly go in aid of the voluntary contributions towards defraying the expences of the chapel, and remunerating the minister.

In all the cases that have come before the court, the general effect of the evidence given by the ministers themselves is this: they consider themselves, when appointed in the manner before mentioned, appointed for life; that is, that in point of law, it is not in the power of the congregation to remove them; but that should the congregation become dissatisfied with them, and wish to remove them, they (the ministers) would feel themselves bound in moral feeling, though not in law, to retire from the office. They also state, that neither in point of fact, nor in point of law, have they any means



of enforcing payment of their salary, so far as it arises out of voluntary contributions, or sent money, it being perfectly optional with the congregation to withhold those contributions or not; but they believe that the congregation have no power to expel them from the parsonage-house (where there is one), or from the pulpit; or to withhold from them payment of those small sums arising from such private endowments as have been before mentioned, which they are entitled to receive by virtue of their office. In two of the cases which have come before the court, one member of the congregation in each stated that his idea was, that they had not the power to remove their minister. It was also stated by the claimants, that it was generally understood amongst this class of ministers throughout the country, that they could not legally be removed from their office against their will; although, in addition to the moral obligation of retiring, as already stated, upon their flock becoming dissatisfied with them, the latter might compel them, in most instances, to resign, by withholding those contributions on which they mainly depended for remuneration. Some of the claimants have held their present appointments for a period considerably above twenty years; others for less time. In some cases their predecessors had removed voluntarily; in others, they had removed in consequence of a disagreement with their congregation.

Upon these facts it was contended by the gentlemen in support of the claims, that the claimants had an interest arising out of freehold land, by virtue of their office; that that office was an office for life, and consequently that interest was a life interest, which therefore invested them with a right to be registered in respect of a freehold qualification. In support of this argument, the decision of the present Mr. Baron Bailey, when at the bar, and of Mr. Serjeant Heywood, who admitted votes under similar circumstances, when attending as assessors at the great Yorkshire election in 1807, was relied upon; as also the decision of another learned gentleman to the like effect at the late Berkshire election.

On the other hand, the gentlemen in support of the objection, rely on the decision of the Committees of the House of Commons in the Gloucestershire and Bedfordshire cases, as reported in Luder's Reports, where votes of this description were decided, after elaborate argument, to be bad. They also contend that as the appointment is not by deed,

it is rendered by the statute of frauds insufficient to pass a freehold estate.

Now upon this latter ground of objection, the Court has no difficulty in deciding, that although to pass the legal estate in a freehold, it is necessary that the instrument should be under seal; yet here, the parties claiming only an equitable estate in virtue of their office, the instrument containing the appointment is sufficient to vest an equitable freehold in the claimant, provided that appointment be an appointment for life.

Is then, this appointment for life? for, in our judgment, the whole case turns upon that question.

Now, to decide that question, it will be necessary to consider,

1st. Is a general appointment to this office, *per se*, an appointment for life?

2dly. Is there any thing expressed or implied in the appointments in question, to show that it was intended by the parties themselves to be an appointment for life?

3dly. Does the belief or understanding of the parties, as to its legal operation, alter the effect which it would otherwise have, in the absence of such belief?

Upon the first point it may be observed that there are certain offices, which, by law, are offices for life, as that of parish clerk, and a number of others, with which the public are familiar. These being in themselves offices for life, a general appointment to one of them is, *per se*, an appointment for life. But it is nowhere laid down, that the office of a Dissenting minister is an office for life. Nor can it be from its very nature: because it is one constituted by and dependent upon the will of a voluntary association of persons who may dissolve their association at any moment, and, of course, the office must expire with it. But to prove the negative of this first proposition, it is only necessary to refer to the decision of Mr. Baron Bailey and Mr. Sergeant Heywood, on the occasion referred to by the gentlemen in support of the claims. There those learned persons rejected the votes of such of the Dissenting ministers as declared that they might be removed at pleasure. Now, if a general appointment were, *per se*, an appointment for life, they would not be asked the question as to what their understanding on the subject was; but being generally appointed, and therefore appointed for life, they were entitled to vote without any further question on that point. And in case of the King v. Jotham, 3rd Term Reports, 575, which was an application by the minister of an

endowed meeting-house, who had been expelled by a majority of his congregation, for a *mandamus* to restore him, he having been appointed generally, and believing that the appointment was for life, Mr. Justice Ashurst said, "It was not enough for the complainant to state his supposition that he was elected for life; he ought to have shown the grounds of it." Now if a general appointment was an appointment for life, there would be no necessity for his stating either the grounds of his supposition, or his supposition itself. It is clear, therefore, that a general appointment is not, *per se*, an appointment for life.

Then, 2dly, is there any thing expressed or implied in the appointments in question, to show that it was intended as an appointment for life?

Certainly nothing expressed. There is no allusion to the period of duration, although the terms as to the amount of remuneration are very distinctly specified; and it must be observed that it is not a little extraordinary, where so much doubt has arisen from time to time as to the duration of these appointments, and where they have been again and again decided by a Committee of the House of Commons not to be appointments for life, that it was the intention of the parties to constitute them appointments for life, they should not, in one single instance, down to the present moment, have set the matter at rest by the insertion of these short words, "for life." Does not the guarded omission of them, on the contrary, considering the natural and just anxiety these gentlemen evince to establish a legal claim to their offices for life, prove to demonstration that it was not the intention of their respective flocks to confer the office otherwise than during pleasure?

It being clear, then, that a mere general appointment to this office is not of itself an appointment for life, in the absence of all intention to that effect by the parties, and that there is nothing either expressed or implied in the appointments in question to show that it was so intended in point of fact,—we come now to the third question, *viz.*

3rd. Does the belief or understanding of the parties, as to the legal operation of such a contract, alter the effect which it would otherwise have in the absence of such an understanding?

It was only upon this point that the Court had felt any difficulty in deciding the case; because when we find two learned persons, of whose great wisdom and learning it would be the highest pre-

sumption on our part to utter one word, admitting or rejecting the votes according as the parties express their belief or disbelief in their irremovability in point of law from their respective offices, it well behoves this humble tribunal to distrust the dim rays of its own feeble judgment when it finds itself unable to follow in such a track of light. The observation of Mr. Justice Ashurst, however, in the case already quoted, that the mere supposition of a party as to his irremovability, is not sufficient, without stating the grounds on which he founds that supposition, may enable us to solve the difficulty. The decision of Mr. Baron Rolley was pronounced amidst the hurry of a contested election; it does not appear from the report that any other question was asked the voter than whether or not he understood his appointment to have been for life. The grounds of his supposition do not appear to have been stated; consequently the learned assessor may have inferred that the voter was speaking of an understanding in point of fact—an intention when making the contract—in short, an understood mutual agreement, on the part of the contracting parties, that the appointment was given and accepted for life; and not merely the voter's speculative notion of its operation in point of law. Had he known that the voter's understanding on the subject only rested on his notion of its legal operation, it may fairly be inferred that the learned assessor, with all the facts and circumstances attending the appointments before him which are now before us, would have decided directly the other way.

But let us see what may be implied from what appears on the face of the contract. The invitation is to this effect—"Come and serve us as our pastor, and we will pay you for such services £100 a-year," or whatever the sum may be. The minister replies, "I will serve you on those terms." The minister tells you that £100 is to be made up mainly, if not altogether, of voluntary contributions, which may be withheld from him the moment they wish to get rid of him. Well, then, what does the contract amount to? Why, to this—"Come and serve us for £100 a-year, which we will only continue to pay you during our pleasure," and if that be so, can it be supposed that they meant to invite him to serve them for life, whilst they only meant to pay him during their pleasure? But it may be said, "There is the parsonage house in some cases, and the profits from the endowments in

others,—these do not depend upon the voluntary contributions." Very true; but the minister can only claim a right to these by virtue of his office; the moment his appointment is at an end, so is his right to all the perquisites of his office. It will, therefore, come round to the old question, "For what period was he appointed?" and to ascertain that, you must take the whole contract together, it is one to pay him £100 a year for his services, so long as the congregation choose, and consequently it must be their intention that he should only serve them during pleasure.

Then it is admitted by the claimants that they would feel themselves under a moral obligation to withdraw, if their flocks should become dissatisfied with them. Now, where the intention of the parties is not expressed on the face of the contract, let us see whether such intention may not be implied. Supposing the terms of the contract were to be specified at the time of making it; can it be believed for a moment that gentlemen filling the sacred calling of these claimants, would stipulate for the insertion of a condition, to enforce the performance of which would be a violation of a moral obligation? Impossible; and it would be paying their understandings as bad a compliment to suppose that they ever would have stipulated for terms which they never would enforce either morally or actually, inasmuch as not only would their consciences prevent them from continuing in office after their congregation became dissatisfied with them, but they admit that the other contracting party, the congregation, would effectually compel them to resign, in such case, by withholding payment of their contributions towards their support.

Looking, then, to that explanation of the Yorkshire decision; looking to the obvious actual intention of the parties themselves, whatever may be their construction of the law, but especially looking to the decisions of the Committees of the House of Commons, the tribunal before which alone these claims can ultimately come for final judgment,—decisions pronounced in cases, one of which was as strong as, if not stronger than, the strongest of those before the Court, and pronounced moreover after a more elaborate review, by able counsel, of all the cases on the subject, we feel ourselves compelled to declare that, with the strongest desire to see these gentlemen in the full enjoyment of the franchise to which they are so well entitled in every other respect, we cannot bring our minds to doubt, that as be-

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tween them and their congregation, (and the question necessarily involves that point,) they only hold appointments during pleasure; and consequently, as between them and the public, they are not entitled to have their names retained on the lists of voters, in respect of the interest they possess in virtue of their respective offices.

One word, before we dismiss this subject; it is known that the Courts of Revision in different parts of the country have decided this question in different ways. But let not that be visited on the nature of such a tribunal, when it is found that one of the most learned judges on the Bench, and one of the soundest election lawyers the country ever produced, are at issue with the House of Commons on the question, a quarter of a century before such a tribunal as the present was ever thought of.

I shall conclude by again repeating our anxious hope that this question will be speedily carried before a Committee, and in one way or another set at rest for ever; for which purpose, the claimants should tender their votes at the poll, and then, if our judgment be erroneous, they will, upon petition, be allowed the benefit of them.

#### IMPORTANT DECISION AT THE BERE-SHIRE REGISTRATION.

Mr. John Coles, a dissenting minister, was objected to by Mr. Chitty, on behalf of Messrs. Palmer and Pusey.

The claimant, on being examined by Mr. Dobie, stated that he claimed in right of his freehold office as minister of a congregation of Baptist Dissenters.

In reply to questions from Mr. Corbett, he stated that there was no estate settled on him as minister in this parish, and that there was no landed property out of which he derived an income of upwards of 40s. a year.

The claimant stated that the congregation had no discretionary control over the pew-rents, but that they must be all paid over to him.

In answer to the Court, Mr. Coles stated that he could only be removed from his office on account of immoral conduct, or for preaching doctrines different from those specified in the trust deed, and his removal must then be effected by an application to the Lord Chancellor.

Mr. Corbett.—Mr. Coles has given his testimony in a very proper manner, and there has been no contradiction to it. I shall admit the vote. Where there is a balance of testimony I always give it in favour of the vote.

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